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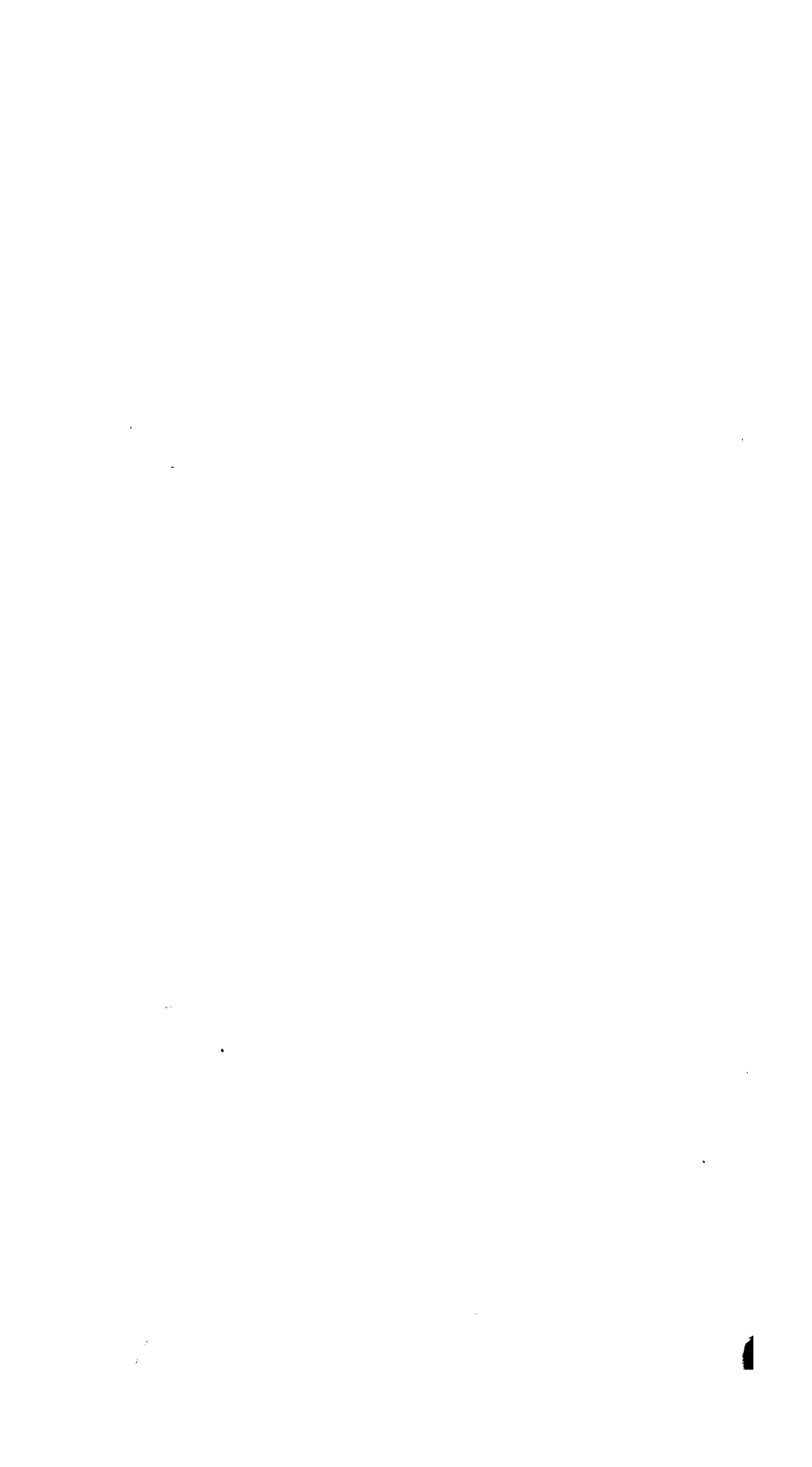


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Analecta Anglo-Saxonica.

SELECTIONS,

IN PROSE AND VERSE,

FROM THE

ANGLO-SAXON LITERATURE:

WITH

AN INTRODUCTORY ETHNOLOGICAL ESSAY,

AND

NOTES, CRITICAL AND EXPLANATORY.

BY

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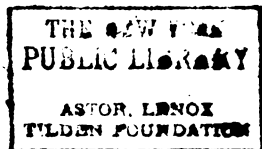
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LEARNED ASSOCIATIONS,**

THESE VOLUMES

Are Inscribed,

WITH SENTIMENTS OF THE HIGHEST REGARD.



PREFACE.

WITH the object of promoting the study of Anglo-Saxon among American youth, we have endeavored, in making selections from those monuments of the language that have been given to the world, to present such as would interest both the antiquarian and the philologist, and at the same time throw light upon the character and institutions of our ancestors. For both purposes, and with both aims, we only regret that we have been so much restricted in compass.

The sources from which the Anglo-Saxon portion of these volumes has been drawn will be found mentioned, each in its proper place, among the Notes. But few liberties have been taken with the text as received from MSS., unless there was strong evidence of error proceeding from carelessness in early transcriptions, as well as from non-acquaintance with the language on the part of transcribers themselves. In some cases, criticism has been used with an unsparing hand. The propriety of carrying it so far in the present stage of Anglo-Saxon study, as to decide upon the most analogical forms of words, and adopt only those, was doubted.

It is well known that either the Anglo-Saxon writers were averse to a uniform orthography, or that later transcribers exercised their ingenuity in expressing the same word in every form in which they had seen it appear in the productions of different dialects, or rather variations of the common tongue, from the want of a common standard. Such being the case, without deciding upon the claims of either theory, we have considered ourselves at liberty to reject all uncouth forms, substituting the more usual ones in their place; and also adopting in some instances the most frequently recurring mode of writing a word in any particular text. As it is, sufficient diversity will appear, to satisfy the most antiquarian taste. In like manner, finding a general principle to obtain in the grammar of the language, and that, one of correct speech, we have not hesitated to amend whatever was contrary to that principle; carefully respecting, however, all the older forms and constructions, and whatever seemed to be consonant to the genius of the tongue in its various stages, as well as to the analogy of kindred, if not coeval, branches of the same family.

As regards the accentuation of the language, close study and thorough analogical investigation have been brought to bear upon it, and in arriving at his conclusions, the author, as will be perceived, has paid due attention to the claims of the Lower German, Friesic, Dutch, Icelandic, and English, without neglecting those of other divisions of the Teutonic family. The reasons for such conclusions will generally appear from the Glossary, in which all doubtful cases will be found noted.

In the preliminary Essay a cursory ethnographical review has been taken of the ancient and modern nations of Europe, drawn out upon philological principles, which, it is trusted, will not be unacceptable to the student, while some of the facts that it sets forth will have a tendency to correct many erroneous opinions imbibed from our common histories and other works. The difficulty has been in giving an epitome of what is a subject for volumes. Some slight changes have been ventured upon in the orthography of a few proper names for the sake of derivation, and to exhibit analogies. Philology, indeed, requires that such amendments should become general. It is absurd that either ancient, or other forms should be allowed in our language, as modified by their passage through a second, and, in many instances, also through a third tongue.

The specimen of Norman-French introduced from the Laws of William the Conqueror, as an appendix to the text, will be sufficient to exemplify that language, which coming in collision with the Anglo-Saxon, was eventually obliged to yield to its stronger adversary, but not without leaving traces of its inroad in the subsequent speech of Great Britain.

The copious Glossary designed for these volumes, in addition to its particular object, the elucidation of the Anglo-Saxon tongue, will afford a good point of view for the philologist in the comparative study of the Indo-Germanic languages, at the same time that it throws light upon the history of others. The original intention of uniting it with them could not be carried out, on account of the unexpected size of both works.

ST. JAMES, SANTEE, S. C. }
April 1, 1848. }

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INTRODUCTORY ETHNOLOGICAL ESSAY.

§ 1. THE history of a people and the history of the language of that people, bear a close relation to each other. A nation appears as a rude tribe, subsisting by means of the chase, and waging war upon neighboring territories. In that stage of society its dialect is simple, meager, and from the absence of written compositions, extremely liable to change. Rendered more potent by extension of sway, and the consequent increase of population, its wants become more numerous, and are supplied with greater difficulty, thus giving rise to new and varied pursuits and occupations. Change of circumstances originating change of ideas, and requiring other sets of terms in addition to those already existing, along with enlarged modes of expression, the powers of the language are augmented, and its scope more widely extended. Alphabetical characters are now either invented, or borrowed; words before only sensible to the ear are made visible to the eye; in a word, the same dialect heretofore unstable and wavering, becomes at last, in a certain measure, fixed. The march of the nation being still onward, civilly, mentally, and morally, the arts and sciences advancing from infancy to maturity; to the simple bard have succeeded the poet, the historian, the philosopher, the orator, and the grammarian, with all the paraphernalia of speech which these adopt and employ. And should the nation at any time change its geographical position or limits, and incorporate other peoples with itself, as it necessarily must do in so changing, the influence which the languages

of the incorporated will exert upon its own, cannot be slight or unimportant, powerful as such influence is found to be even in unions formed for commercial purposes. Thus a little rill issuing from its mountain-home, flows along irregularly in a channel which widens as it goes, and in its course receives tributary after tributary, until it swells into a majestic river, the medium of innumerable blessings to mankind.

§ 2. These remarks are intended to apply in a special manner to the history of the Teutonic, or Germanic¹ race

¹ *Teutonic*, the general appellative for both the Germanic and Scandinavian people, comes from the Teutoni or Teutones, one of their most ancient and powerful confederations, and these drew their name from Tuisco, Thiusco, Tuisto, or Teut the founder of the race, worshiped after his death as a god. Upon the establishment of the Holy Roman, or German Empire under Charlemagne, the term as applied to the Germani Proper, appears in the form of Theodisc, Theudisc, Theotisc, Diotisc, Diutisc, since become either provincially or otherwise, Dutsch, Dietsch, Teutsch, and Deutsch. *Germanic*, from Germani, an appellative equally extensive as adopted by the Romans, but afterwards more limited, is comparatively of later origin. "Celebrant," observes Tacitus, in speaking of the ancient Germans, "carminibus antiquis *Tuistonem* deum terra editum, et filium Mannum, originem gentis, conditoresque. Deo ortos, Marsos, Gambrivios, Suevos, Vandalios, affirmant; eaque vera et antiqua nomina. Ceterum *Germaniæ* vocabulum recens et nuper additum, quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, nunc *Germani* vocati sunt." And Caesar says of different tribes enumerated by him, "qui uno nomine *Germani* appellantur." *Germani* is probably derived from the Old German, "gér," a spear, and "mann," a man, signifying *Spearmen*, and appears in the analogical form *Germanen* in an inscription, which connected with the *Fastis Capitolinis*, dates as far back as B. C. 223, and commemorates a victory gained in the same year by the Roman consul Marcellus over the Gauls and that people acting as confederates. But the name of the country, though considered by Tacitus as a "vocabulum recens et nuper additum," may possibly be referred back to a very remote age. Mirchond the Persian poet, according to Von Hammer, says, "Khorasan is the name of that country in which were assembled the learned and wise, and which, in olden times, was called *Dshermania*." As regards the initial orthography in this word,

and speech in general, and to that of the Anglo-Saxon people and dialect in particular.

§ 3. On the borders of northern India, adjoining the beautiful vale of the modern Kashmeer, dwelt in early times, the nation of the SACAE, or SAKAI.¹

§ 4. The relationship between the SKYTHIC,² (SCYTHIC,) TEUTONIC, GERMANIC, or GOTHIC³ tribes and the inhabitants of ancient India, is proved by the striking affinity which the Moeso-Gothic, the oldest Germanic dialect that has come down to us, bears to the Samkrit.⁴ "When I read the Gothic of Ulphila's version

we may observe that the ancient Gedrosia, lying upon the Mare Erythraeum, or Sea of Arabia, was so termed from the Persian "dshiaa-duruscht," *stormy, tempestuous*.

Upon the whole, the appellatives *Teutonic* and *Germanic* might be regarded as expressing, the one the *sacred*, the other the *civil* name of the race.

¹ Whether the Sikhs, who of late so bravely contested the British arms in the Punjaub, are descendants of the Sakai, we submit it to the antiquary and historian to determine. The similarity of the name, as well as the position of that people, would seem to favor the opinion.

² For the origin of this appellative, see § 6, note 2.

³ We have used these four epithets with the same designation, for reasons which will appear in the sequel. Ethnologically and properly speaking, *Skythic* belongs to the race only while in Asia, and upon its entrance into Europe; after that, *Teutonic* becomes the general appellative. *Germanic*, as we have already said, § 2, note 1, is less extensive in its application, and *Gothic* is limited to a comparatively small number of tribes. For the origin of the last term, see § 37, note 1.

⁴ We have ventured to substitute the form *Samkrit*, for the common one of *Sanscrit*. Some—and among them the learned Prof. Hamaker of Leyden—would derive the term from the Greek *σύν-κρινος*, *joined together, united so as to form a whole*; but why resort to a foreign language for the elements of a term, when the vernacular contains them? and why not give the Samkrit the distinction of naming itself? *Sanscrit* is evidently a corruption, and should be abandoned along with the unphilological and absurd opinion, which would make the early and noble form of human speech that it pretends to designate, a mere artificial medley from the Greek, the devisement of the Brahmins of India for secret purposes!

of the Scriptures," says Prof. Bopp, the learned Samkritic scholar, "I scarcely know whether I am reading Sanscrit or German."

§ 5. At a later period we find a part of Armenia called Sakasina, and inhabited by the Sakasini, or Sacassani, who in their migrations had successively possessed themselves of Bactriana, Parthia, Hyrcania, and the southern shores of the Caspian.¹ That country is now "the beautiful province of Karabaugh," lying between the Arras and Kur, the

Samkrit, derived from "sam," *altogether*, and "krita," *done*, in the same, and implying what is complete or harmonious in all its parts, is the language that was spoken in ancient India by the literati and the higher classes of society in general. Coëval and conterminous with it, we find the *Prakrit*, conveying the idea of what is spontaneous, and, therefore, of irregularity, the language of the lower orders, and of course less cultivated, and divided into numerous dialects according to different localities. From these two forms of a common speech proceeded, in more modern times, the *Bengali*, which has preserved the most originality, and which is used principally in the province of Bengal; the *Hindoostani*, made by admixture of the Arabic and Persian with Samkrit and Prakrit ingredients, and spoken generally by the Mohammedan population of the country; the *Mahratta* in the north, and on the west coast; the *Malabar* in the south, with the *Telinga* and *Tamul*, and these also in the island of Ceylon, along with the *Cingalese*; the *Maldivian* in the Maldivé Isles, and other less-defined idioms, among which must be reckoned the *Zingani*, even now more or less employed by the Zingani, or Gipsies of Europe, who appear to have been originally expelled from India. From the improvement of the Prakrit in the southern parts of the peninsular, was produced, in more remote ages, the *Pali*, since the sacred language of the Buddhists. The Samkrit, for regularity of structure, expressiveness, and beauty in general, is unsurpassed by any speech of either ancient or modern times, while the intimate relation which it bears to the Teutonic family, recommends it in a peculiar manner to our attention.

¹ Von Hammer styles the whole Teutonic or Germanic stock, *Bactro-Median*, and considers it as having originated in the highlands of Aria, a latitude which, according to the Hebrew and Arabian traditions, nearly corresponds to that of the original seat of the human family, if indeed one, and descended of two common parents.

ancient Araxes and Kyrus, on the northern confines of Persia.

§ 6. These Sacassani, as the word is spelt by Pliny, who no doubt was unacquainted with the derivation of the name, were no other than Sakai-suna, or *Sons of the Sakai*, afterwards abbreviated into Saksun, or Saxon.¹ Ptolemy makes mention of Saxones in Armenia as sprung from the Sakai, and Stephanus places Saxoi upon the Euxine. So famous had the Sakai rendered themselves, that the Persians applied the name to all the Skythic tribes and their confederates.²

¹ Mr. Turner observes upon this subject: "If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the "x" instead of the "ks," and thus Saxones would not be a greater variation from Sacassani or Sak-suna, than we find between French, François, Franci, and their Greek name Φραγγι; or between Spain, Espagne, and Hispania"—*Hist. of the Anglo-Saxons*, vol. i., B. I. Chap. I.

² The appellation Σαθαί, whence Skythians, is said to have originated with the Greeks who dwelt upon the shores of the Euxine. Herodotus asserts that the Σαθαί called themselves Σκολόροι. In the Persian Schah-nameh, or *Book of Kings*, the same people are styled *Ssakalib*, or *Ssaklib*. Now it is evident that all these words contain the root of Sacae, or Sakai, whatever may be considered the origin of the name, whether or not we derive it from a word related to the Anglo-Saxon "seax," a sword, perhaps originally "sak-s," or "sak," thus making *Ssaka-lib*, the *Sword-lips*, or in the highly figurative language of the East, the *Sword-edges*. And the opinion is corroborated by the fact, that a Persian festival in honor of a victory gained over the *Ssakalib*, was termed by the Greeks τὰ Σάκαια, the *Sakaia*.

The vast region in Asia, occupied more or less and at different times by the Skythic tribes, was originally divided into Scythia extra Imaum, or *Skythia without the Imaus*, and Scythia intra Imaum, or *Skythia within the Imaus*. Afterwards, when the most of these tribes had spread themselves into Europe, followed by another race of people that poured down upon them from the steppes of the north, *Skythia within, or to the west of the Imaus*, became Asiatic Sarmatia.

From the wide extent of the name, therefore, the claim made by

¶ 7. The affinities existing between the Persic, and especially between the Zend, Pehlvi, and Parsi, the successive languages of ancient and more modern Persia,¹ and the various Teutonic dia-

some ancient writers for a vast Skythian empire, either of longer or of shorter duration, is not altogether unfounded; and with nomadic offshoots from that empire, might be identified the race which invaded Egypt, a. c. 2082, and which established the dynasty of the Hyksos, or *Shepherd-kings*, whose tyranny was afterwards remembered with so much horror by the Egyptians, that they were accustomed to sacrifice every *sandy-haired* and *blue-eyed* stranger who happened to be thrown on their coasts—sand-colored hair and blue eyes, with the concomitant fair complexion, having been the distinguishing features of the race of people to which the Hyksos belonged, and in a great measure peculiar to the Skythians.

With the descendants of the Sakai already mentioned, might be identified the *Asiones*, who gave name to Asia, and who survived as a tribe in Lydia until the times of the later geographers of antiquity; and we are supported in our supposition by the now generally admitted existence of an ancient Skythic empire, and its extension over Asia Minor for the space of fifteen hundred years, or longer, as well as by the fact that the appellation *Asiones* is but dialectic, “*asi*,” the first part of the compound, having in Samkrit the same meaning as “*seax*,” “*sak-s*,” or “*sak*,” and perhaps, being only a softer form of the same word; while the second part might well be supposed to contain the “*sûnus*,” plural “*sûnavas*,” of the same language, or the like. Hence, probably, according to the Icelandic Sagas, the *Æsir*, or *Asiatics*, plural of *Ás*, an *Asiatic*, that Odin led from the East to the north of Europe; from *Ás-gard*, or *the country of the Asae*, or *Asas*, to Scandinavia; and likewise the identity of the Asiatic Sassones, Saxones, and Axones.

The empire, or predominance in question, we would denominate *Skythico-Asionic*, the two members of the compound denoting the two divisions of the same, the northern and southern, both of which would seem afterwards to have extended themselves by offshoots, the one into northern and the other into southern Europe.

¹ *Persic*, the language of modern Persia, has been formed since the Mohammedan conquest of that country, by the intermingling of Arabic with the *Parsi*, which, at first but a dialect, rose, about the commencement of the Christian era, to be the national idiom. The *Pehlvi*, which gave place to the *Parsi*, was produced from the more

lects,¹ show either a national intercourse of some duration, or an identity of origin. They are so numerous, Sharon Turner asserts, "as to confirm the deduction of the progenitors of our ancestors from the regions of ancient Asia;"² and another writer observes, "The language of Persia is peculiarly interesting to us, for the remarkable affinities which are found in it to our own and other languages of the great Teutonic family." Affinities of the kind are likewise shared by them to some extent with the Armenian.³

original Zend, by union with the Median, Parthian, and other dialects intermixed with Chaldee, the result of conquest. To these dialects might also be referred, making due allowance for foreign ingredients, the *Belootchi* and *Afghan*, spoken within the limits of the Dhoorânnee Empire, the *Koord* among the mountains of Persia, and other rude tongues of tribes nearly allied to the peoples speaking the various idioms here mentioned. No language in modern Asia has received so high a polish as the *Persic*. The Zend and Samkrit were strictly cognate.

¹ Of the very few words given as Skythian by Herodotus, but one or two can lay claim to any affinity of the kind. The Arimaspi having been fabulously reported as provided with only one eye, he deduces the name from "arima" *one*, and "spou" *an eye*, as Skythic terms; but such a derivation is evidently mere conjecture. That people, even if it could be established that they were of Skythic origin, probably took their name from the river Arimaspi upon which they dwelt; and "Arimaspas" is undoubtedly Zend in its elements, the latter part of the word being related to "afs," *a river or stream*, while the former, which is the same as *Ariene* and *Ariema*, from whence came the more modern *Iran* and *Irman*, expresses the name of a country, the ancient *Aria*, once, it is said, comprising Sogdiana, Bactria, Media, and Persia, but afterwards more restricted, and now represented in a great measure by the province of Khorasan. It may not be amiss to observe, however, that as "asp" in Zend signifies *a war-horse*, Arimaspi might denote *War-horses of Arim, Iran, or Aria*, an appellation suitable to that people, who were said to be at continual war with griffins, the guardians of gold found near the parts where they inhabited.

² If this opinion is correct, an opinion which is supported by historical facts, though dim, but especially by philology, the occupation of the East by the British arms, and by British enterprise, will eventually be like the return of the stream to its source in fertilizing showers.

³ Ancient Armenian was probably very nearly related to the Samkrit

§ 8. The SKYTHIC or TEUTONIC tribes made their first appearance upon the borders of Europe, according to Strabo, taking Homer for his authority, in the eighth century before the Christian era, and according to Herodotus, in the seventh. Both authors are in the main correct. On the south of the Araxes, where they appear to have been in the days of the Grecian bard, they had increased in numbers, and consolidated their power to such a degree, as to be able to make successful inroads upon the Kimmerians,¹ whose rear at that time occupied the country about the Caucasus. Some of these, during the contest which broke their power to the east of the Tyras, having turned aside into Asia Minor, in order to escape from their Skythic enemies, the latter pursued them, but missing the objects of their pursuit, they encountered Cyaxares, king of Media, whom they overthrew in a pitched battle, and extending their successes towards Egypt,² governed all Upper Asia for the space of twenty-eight years, when they were expelled from those parts by the Medes under the same king.³

and Zend. The modern language bears evidence of having received abundant infusions from the Syriac, Chaldee, Hebrew, and Arabic.

¹ We have adopted, along with some others, the letter K instead of C, in writing appellatives of this kind, as the former expresses the true Latin pronunciation of the letter. An unphilological distinction of ethnical terms is thus avoided, and real analogies more plainly perceived.

It may not be amiss to state in this place, that the Welsh give the same Latin force to their C. Cymri, the name of their race, they therefore pronounce *Kumri*, *y* also having with them the open sound of the English *u*, or rather that of *eu* in French. See *Glossary, Introduction*, § xvii. 1.

² It was during this invasion and conquest of Western Asia by the Skythians, that the city of Beth-shean in the half-tribe of Manasseh, acquired the name of Skythopolis; in the Septuagint version of the Jewish Scriptures, ἡ Σκυθῶν πόλις; Judges 1: 27. This fact helps to show the extent of the conquest.

³ The eclipse of the sun that arrested the battle on the banks of the

Meanwhile they had rapidly pushed forward their settlements to the Euxine, the Palus Maeotis, and the Tanais, and across the Bosphorus into Thrace.¹ In the reign of Darius, king of Persia,² their colonies in Europe were so numerous and flourishing, as to tempt the ambition of that monarch; but all his efforts to subdue them were fruitless. In the time of Herodotus,³ they occupied the banks of the Borysthenes, or Dnieper, and of the Danube, with the most of the intermediate region, still tending westward, and also bending their course towards the north in the direction of the Baltic, while their southern ramification had spread itself over a considerable part of Thrace. In the days of Caesar, they stretched from the Alps, and even from beyond them,

Hylas, between Cyaxares and Alyattes, king of Lydia, and led to the termination of the war which those two monarchs had been waging with various success for five years, took place, as calculated back by Dr. Hales, on the 18th of May, B. C. 603. As the war was immediately consequent upon the expulsion of the Skythians from Media, and grew out of an incident connected with it, the date of that event, as well as of the invasion, can be easily determined.

¹ We have made no mention of the total defeat of the Persians under Cyrus the Great by the Massagetae, and the violent death of the monarch himself by the hand of the enemy, B. C. 530, as we consider neither that people, nor the Arimaspi, as belonging to the Skythic stock, though they are classed as such by Diodorus, and other ancient authors. It appears to have been an inroad of the Massagetae and their confederates upon the Skythians, which, in the preceding century, precipitated the latter upon the Kimmerians. This combines with other things to render it probable that they were a branch of the Sarmatian, or Slavonic family of nations. In the time of Herodotus, Sauromatae had reached the Tanais, or Don. To the Sarmatian family must also be referred the powerful nation of the Roxolani, or Rhoxalani, occupying, in the days of Strabo, the extensive plains upon the Upper Tanais and Borysthenes, and the well-established ancestors of the Russians. See, further, § 83.

² Between B. C. 521 and 485.

³ About B. C. 450.

to the shores of Scandinavia,¹ with the exception of the Kimbriic peninsula,² which had not yet been wholly subdued, but which was gradually receiving a Teutonic population; at the same time, some of their tribes had established themselves on the western bank of the Rhine, and Ariovistus,³ at the head of another large body of colonists from the Danube, was endeavoring to effect a settlement in the very heart of Gaul.⁴ From this period, the advance of the race westward was checked by the Roman arms, but only to divert its course, and in a riper age give it a direction, in one of its principal branches, fraught with the highest consequences to the human family. The wave, too, which was flowing towards the south, having become arrested and restrained within narrower bounds, began to accumulate a force that was destined at a future day to burst forth, and sweep the very name of Roman Empire from the subsequent history of the world.⁵

¹ The origin of the ancient *Scandinavia*, and of the "*Scandiae Insulae*" of Ptolemy, may be found in the name *Scania*, now *Skåne*, applied to a province in the southern part of Sweden. It was one of the richest districts of the peninsula, and separated from Gothland by deep forests and rugged mountains.

² Now the peninsula of Jutland.

³ The universal habit of the Romans in Latinizing all foreign names, and the little regard paid by them to their derivation in making such changes, are well known to every scholar. Hence we have Ariovistus, probably, for Heerfürst, from the Teutonic "heer," *an army*, or *host*, and "fürst," *a prince*, or *leader*; Arminius, for Heermann, now Hermann, signifying *a general*, *a leader*, i. e. literally and emphatically, *the man of the host*, from "heer," and "mann," *a man*.

⁴ About B. C. 60.

⁵ The philosophical and deeply-penetrative mind of Tacitus seems to have anticipated the greatest danger to the Empire on the side of Germany, and at a time when the most of the known world had submitted to the Roman arms. His apprehensions, which were in some measure prognostic, may be gathered from what follows: "*Sexcentimum et quadragessimum annum urbs nostra agetur*," says he, "*cum*

§ 9. Before proceeding any further, it will not be amiss to notice the ethnical state of Europe prior to the period of which we have been treating.

§ 10. Europe, previously to the irruption of the Teutonic tribes, appears to have been inhabited by several distinct races of people. Commencing in the north and northeast we have—

I. THE FINNISH.

§ 11. The *Finnish*. It is not known with certainty at what period the Finnish race first entered Europe, but judging from the position of some of the tribes of that family, their immigration must have taken place in very remote times. Their earliest station of which we have any knowledge, and from whence many of them were gradually pushed forward by the encroachments of the Sarmatians, or Slavons, and perhaps antecedently by the Skythians, and even by the Kimmerians, was east of the Ural Mountains, stretching northward from the Caucasus into Siberia.

primum Cimbrorum audita sunt arma, Caecilio Metello ac Papirio Carbone coss. Ex quo si ad alterum Imperatoris Traiani Consulatum computemus, ducenti ferme et decem anni conliguntur. Tamdiu Germania vincitur. Medio tam longi aevi spatio, multa invicem damna: non Samnis, non Poeni, non Hispaniae Galliaeve, ne Parthi quidem saepius admonuere: quippe regno Arsacis acrior est Germanorum libertas. Quid enim aliud nobis, quam caedem Crassi, amisso et ipso Pacoro, infra Ventidium deiectus Oriens obiecerit? At Germani Carbone et Cassio et Scauro Aurelio et Servilio Caepione, Cn. quoque Manlio fuis, vel captis, quinque simul Consulares exercitus Populo Romano, Varum, tresque cum eo legiones, etiam Caesari abstulerunt: nec inipune C. Marius in Italia, D. Julius in Gallia, Drusus ac Nero et Germanicus in suis eos sedibus perculerunt. Mox ingentes C. Caesaris minae in ludibrium versae. Inde otium, donec occasione discordiae nostrae et civilium armorum, expugnatis legionum hibernis, etiam Gallias adfectavere: ac rursus pulsus inde, proximis temporibus triumphati magis quam victi sunt.”—*De Germania, Cap. XXXVII.*

Of these tribes the most noted, on account of their abode, are the Laplanders, unless we class with them in that respect the inhabitants of Siberia itself; while the Finns, who have had the distinction of naming the race, possess the most historical celebrity, though that is but little. Upon the decline of the Roman empire, however, the Huns, who are said to have belonged to this stock, having subdued the Alani, at that time the most eastern branch of the Skythic family, and invaded Europe, rendered themselves formidable to the late conquerors of the world, by a temporary union with the Goths. After the dissolution of that confederacy, a large portion of them settled in what is now called Hungary, the rest retiring into the wilds of Sarmatia.

§ 12. The identity of the origin of these tribes is proved from the fact, that the *Finnic*, *Laplandic*, *Hungarian* or *Magyarian*, *Siberian*, *Ostiakian*, *Twastian*, and *Carelian*, are kindred dialects, derivable from one common source, and that, probably *Tartar*. The words which they have in common with the Germanic and Slavonic families of languages, appear to have been borrowed from them, while there exist but few if any affinities that would indicate relationship. The language or principal dialect of the Hungarians, like themselves, is a mixture, compounded of Finnic, Slavonic, German, and Turkish.

II. THE Keltico-Kimmerian.

§ 13. The *Keltico-Kimmerian*. This race, which overspread a large portion of Europe, was divided into two great branches—the *Kimmerians*¹ and the *Kelts*.² The

¹ The Kimmerii, Kimbri, Kymri, or, as the words are commonly written, Cimmerii, Cimbri, Cymri, the Kimmerians, or Cimmerians, are regarded by some as the descendants of Gomer the eldest son of Japhet. But a Hebrew name cannot be assumed as a basis in ethnology out of the Phenician family!

² The Keltae, Keltici, or Celtae, Celtici, Κελται, Γαλταί, Galli, Galatae, the Kelts or Celts, Gauls, Gaëls, Galatians, may all be considered one and the same people under different branches and relations.

former in their migrations moved towards the German Ocean, while the latter advanced along the central and more southern parts of the continent. It is not to be inferred, however, that they confined themselves to particular latitudes, since it appears that they became more or less mingled with each other by tribes in making their settlements. Thus we find Kimmerians, or Kimbri,¹ established along with the Kelts, or Galli in Gaul, and these under the name of Gaëls, in North Britain. Some of the ancient geographers, indeed, in dividing the known world, gave the name of *Keltica* to the whole of the west; but as they often confounded the Kimbri with the Keltae, it only serves to show how widely both people had extended themselves.

§ 14. The progress of the Kimmerians from the time when they abandoned the confines of Asia, is a subject both of history and of tradition, although it cannot be ascertained with certainty at what period the tribes which went under that generic appellation first entered Europe. Homer assigns some of them a position, probably in his own day, corresponding to the northern and western shores of the Euxine, in a region of "mists and clouds," and near the entrance to "Hades," the abode of the dead.¹ In the succeeding century, we perceive those occupying the Kim-

It may be as well to observe that the Greeks termed the Roman Gallia, *Galatia*, from the Keltic name Galltachd, or Gaëltachd, *the land or country of the Gauls*, or *Gaëls*, and sometimes, to distinguish it from the kingdom of Galatia founded at a later day by the same people in Phrygia, Keltiké, and Kelto-Galatia. The origin of all these terms is found in the word "ceilt," or "ceiltach," signifying *the inhabitant of a forest*; and Galltachd, or Gaëltachd itself, would therefore denote *the Forest Country*, "ceilt," "gaël," "gall," meaning *a forest*.

¹ The *b* became inserted in the name of this people in the age preceding that of Caesar, and by the Romans.

¹ *Od.* λ., v. 13-20. Compare also Strabo, *Geog. Lib. I.*, and Dionysius, — ἡ Περσική.

merian Chersonesus, to which they had given the name,² and the neighboring Caucasian districts, attacked in their settlements by the Skythic or Teutonic hordes, as we have already intimated, and retiring, one division under Lygdamis into Asia Minor, the maritime parts of which they overran and held for many years;³ the rest, constituting the main body, into the vast territories beyond the Tyras, from whence they eventually penetrated into the Kimbric Peninsula on the Baltic,⁴ and passed, some of them at least, either directly or along the coast of Gaul, into South Britain. At a later period⁵ a large body of them wandered from the Kimbric Chersonesus, and encountering the Romans in Noricum and Illyria, defeated them in several engagements; afterwards being joined by some of the Teutones, who seem to have kept close upon them,⁶ they

² Called also the Taurica Chersonesus, or Tauric Peninsula, from the Keltic, or Kymric "tyr," "tor," or "taur," *elevated, high*, and also *a mountain, a high rock*. That country is now the Crimea, or Crim Tartary, and preserves in its name the memory of its ancient occupants.

³ Lygdamis having overrun Lydia and Ionia, and burnt Sardis, afterwards died in Cilicia. His followers were subsequently expelled from Asia Minor by the father of Croesus.

⁴ If the Aestii, or Oestii, who dwelt upon the Baltic, in what is now Samogitia, Courland, and Livonia, were Kimbri, they must have been so called by the Germani from their position towards *the east*, and to distinguish them from those of the Peninsula. That they did belong to the Kimmerian stock, is evident from what Tacitus says of them, that they spoke a language or dialect which was "*Britannicae proprior*."

⁵ Long before this time, between B. C. 587 and 521, a large body of the Kimbri is said to have invaded Italy through the passes of the Pennine Alps. Whether these were a part of the "second race of the Cymri" of the Welsh Triads, we are unable to say, but it is not unlikely.

⁶ Sismondi regards this invasion as properly a Teutonic one, and intimates that the Teutones forced the conquered Kimbri to unite with them in making it. To our mind it appears that the Kimbri were forced upon Gaul and Italy, by the inroad of the Teutones upon

entered the southern districts of Gaul, which they ravaged, carrying desolation beyond the Pyrenees, and finally, having poured down upon Italy with such an accumulated force as to throw Rome into consternation, they were met and totally overthrown by the consul Marius.⁷ From that time their power was completely broken, and their name only heard of, as the scattered remnants of a once formidable people. Many of the communities, however, which they had established during their long series of wanderings, commencing with the first arrival of the united race in Europe, continued to flourish until they were absorbed by the ever-growing power of Rome. Such were those of the Belgæ,⁸

themselves. The league between the two peoples may have been subsequent, and at last dissolved. To the Roman, however, the war was one, and the "*Cimbricum bellum*," probably because the Kimbri had the advance in the movement, and became first known, although the great body of the invaders belonged to the Teutonic stock.

There are some who think the Kimbri were no other than Teutonic "*Kämpfer*," or *warriors*; but not only were Kymri generally thus termed in later times by the Romans, as, e. g., the "*Cumbri*" of Britain, but what is most conclusive evidence, the names of the Kimbri leaders in the war of which we have been speaking, as handed down to us, belong to the Keltico-Kymric idiom.

On another and an earlier occasion, as already noticed, we find "*Germanen*" united with *Galli* against the Romans. This fact tends further to show that leagues to effect some particular purpose were not unfrequent between members of the two races.

⁷ Marius had two engagements with the enemy in two successive years. In a. c. 102, he defeated the Teutones, who had leagued with themselves the Ambrones, at Aquæ Sextiæ, and in the following season, the Kimbri. The battle with the latter was fought at the river Athesis, or Etsch, and the victory should be ascribed rather to Catulus and his lieutenant Sylla, than to Marius.

⁸ That the Belgæ were a Kimbri confederacy is evident from the following considerations: 1. Neither Caesar nor Tacitus has remarked any difference between the language spoken by settlers from this people in South Britain, and that of the Britons themselves, while the names of individuals, as well as others among both, belong to the same

including the Armorici, or Aremorici,⁹ the Britanni¹⁰ of Britain, and others of less note.

§ 15. The entrance of the Kelts into Europe probably took place at a period coinciding with the migration of the "first race of the Cymri," and prior to B. C. 1600, since it was about this time, if not much earlier, that they came in contact with the Iberian¹ stock in the southwestern part of the continent. Under the name of Umbri,² the chief

idiom; 2. Their position to the east of the Galli, or Gauls, and in advance of the Germani, or Germans; 3. Pliny speaks of Kimbri communities within the bounds of what constituted the Belgic union. 4. The readiness with which the Belgae formed an alliance with the Kimbri, when the latter in league with the Teutones invaded Italy. 5. The facilities which the Belgae, or Volcae Tectosages, a Belgic colony, afforded the same people when they wished to attack the province of Narbonne, while the Gallic states refused any terms with them for the purpose; 6. The term "Walen," or *foreigners*, which we find subsequently applied to their descendants. The name Belgae is thought to have its root in the Kymric "belgiaidd," signifying *warlike*. See further the following note, and § 50, note 1.

⁹ The Armorici, or more properly, Aremorici, derived their name from the Kymric words "ar-e-mor, or moir," *upon-the-sea*. They were the *Paroceanite*, or *Maritime Belgae* of the Greeks, and extended from the mouth of the Seine to that of the Loire. The Gallia Belgica of Caesar, was bounded on the south by the Seine and the Marne.

¹⁰ The Aremorici, restricted to what was afterwards the province of Bretagne, or Brittany, were also called *Britanni*. They are now the *Bas Bretons*. See further § 17, and note 7 to the same, from whence it would appear that the continental Britanni were the more ancient, and the source of the islanders so termed.

¹ See III. § 18.

² The names Umbri, Ombri, Ombrici, which were applied to this people by the Greeks and Romans, are supposed to have been derived from the Keltic "ambra," signifying *valiant, noble*. The Ambrones settled about the Maritime Alps, and the Insubres, i. e. Is-Ombres, or *Low-Umbrians*, whom we find dwelling among the Helvetian tribes, were those Umbri who were expelled from Italy during the Etrurian invasion and conquest.

confederacy of the *Veteres Galli*, or *Old Gauls*, of the Romans, they also settled in the north of Italy, first expelling the Sicani,³ who had spread themselves in that direction in retiring before the Ligures, or Ligyes, both of Iberian lineage, and later, the Siculi, an Ausonian or Oscan people settled about the Po. During the long interval which elapsed between these events, and the rise and increase of the Roman polity, their settlements, especially in Gaul, had become so flourishing and their power so widely extended, as to render them a terror to all whom they had not yet subdued and incorporated with themselves. In B. C. 587, either from excess of population, or from some political causes, a large number of those in Gaul resolved upon leaving their homes and seeking new settlements.⁴ Accordingly, two

³ The Sicani, expelled from Italy as they had previously been from Spain, took refuge in the island of Sicily, having probably first passed, some of them at least, into Sardinia. Such is the testimony of Thucydides, Ephorus, Philistus, Strabo, and others. When that migration took place, we do not precisely know; but as the Cyclopean monuments in those islands, the work of the Pelasgi who succeeded upon the Sicani, are supposed to date as far back as B. C. 1500, it must have been in very early times. The Siculi who followed in the track of the first settlers, and from whom Sicily took its present name, occupied, for a long period, distinct localities, but finally became blended with the Sicani, forming with them one people. To these early colonists in Sicily were added, in after ages, Cretans, Trojans, Phenicians, Greeks, Carthaginians, Romans, Vandals, and lastly Normans, through whom the island, under Roger the First in A. D. 1102, became united with the kingdom of Naples, constituting along with it the kingdom of the Two Sicilies.

Sardinia received accessions to its first settlers from the same sources as Sicily, with the exception perhaps of Siculi to any extent, and Cretans, and with the addition of colonists from Corsica,—the primitive inhabitants of which are acknowledged by all ancient writers that have noticed the subject, to have been of Ligurian lineage,—and even from Lybia. Sardinia now forms a part of the kingdom of that name, while Corsica has become a department of the French government.

⁴ As it was only a few years before this, as we have seen, § 14, that

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expeditions set forth, the one under Sigovesus, which seized upon Pannonia and Illyricum, from whence Gallic, or Keltic communities were pushed forward to the frontiers of Epirus, Macedonia, and Thrace; and the other under Bellovesus, which crossing the Alps into Italy, fell upon the Etrurians, or Tuscans, who long before had dispossessed the Umbrians of a part of their territories. To this last-mentioned expedition succeeded band after band of new-comers for the space of sixty-six years, until a second conquest of what subsequently constituted the province of Gallia Cisalpina of the Romans, was entirely effected. Nearly two hundred years from the date of these occurrences, fresh hordes of the same people under Brennus⁵ penetrated further into Italy, signally defeated the Roman arms on the banks of the Allia, burnt the city of Rome itself, and were prevented from consummating the ruin of the republic only by the seasonable arrival of the banished Camillus to the rescue of his country. In B. C. 280, others of them burst forth from Illyria,⁶ and after having overrun Epirus, Mace-

the great Kimmerian migration started from the shores of the Euxine, it is not unlikely that the foremost tribes in that movement had reached Gaul, carrying disturbance into the whole population. The inroad of one people upon another in early times, unless immediately arrested by superiority of arms, would always convey a shock to the mass of the latter, and lead to the invasion of adjoining, or even of distant states, by offsets from the same. A similar condition of things, modified by the age, however, would be produced in this country, were band after band of armed settlers from the Atlantic coast to pour down the western slope of the Alleghanies, forcing the rightful occupants of the soil with whom they came in contact, to abandon their habitations and seek new abodes. The effects would be felt at once beyond the Mississippi.

⁵ The Latinized Keltic "brenn," or "brenin," a king, easily mistaken by the Roman for a proper name. We also find a *Brennus* at the head of the Gallic, or Keltic invasion of Greece.

⁶ These were the descendants of the colonists led forth by Sigovesus, as mentioned above.

donia, and Thessaly, proceeded to the conquest of all Greece; but becoming terror-stricken and dispersed at Delphi, the major part, it would seem, retraced their steps, laden with the spoil which they had taken. At a still later period, we find them subjugating some of the most powerful monarchs of the East, besieging Carthage, menacing Memphis, and finally establishing the kingdom of Gallogrecia, or Galatia in Asia Minor, one of the last to hold out against the overwhelming power of Rome. Their occupation of the Spanish peninsula, in its most fertile districts, must have been immediately consequent upon their first entrance into Gaul, from which country they also passed into Britain,⁷ and Ireland,⁸ and the smaller islands of the west coast of Europe.

⁷ Britain would seem to have been occupied throughout its extent by Gallic or Keltic colonists from the opposite coasts, by the Lloegrwys from Gwasgwyn, or Gascony, the Brython from Llydaw, or Bretagne, and others, all of whom the Welsh Triads denominate "the first race of the Cymri." Upon the invasion of the Proper Kymric branch, these early occupants were forced into the northern part of the island, where they afterwards become known to us as Scoti, or Scots, Fficti, or Picts, from the Keltic "pictich," a robber, Celyddon, or Caledonians, i. e. Cel-y-ddon, or *Kelts of the Mountains*, "tun," or "ddun," being a mountain, a highland, and Gwyddyl, or Gaëls, a term, indeed, applied to all the rest, from which we have Gwyddyttachd, or Gaidhealtachd, a name denoting the whole of the highlands of Scotland. Britain is thought to have taken its name either from the tribe of the Brython, or from "Prydain, the son of Aedd the Great," who reigned in it, and from whom it is still called by the Welsh; though as their poets and chroniclers have always styled a large portion of the island Lloegr, from the Lloegrwys, the argument would appear to be in favor of the Brython. Its earlier name was Albin, whence Albion, from the Keltic "alb," white, and "in," or "inn," softened down from the harsher Kymric "ynys," or "innis," an island, with reference to its chalky cliffs—an appellation which would naturally suggest itself to a discoverer from the coast of Gaul. "Albion insula sic dicta," says Pliny, "ab albis rupibus quas mare alluit."

⁸ That Ireland, the Hibernia of the Romans, and the Ierne of the

§ 16. Such is a faint outline of the wide and brilliant career of the Kelts, either separate, or mingled with the Kymric branch; a people who, appearing to us as Helvetians in Switzerland, as Gauls in France, Gaëls in the north of Britain, Erse in Ireland, Manks in the Isle of Man, and in other countries under appellations compounded and indicative of conquest, were destined in the end to share the fate of many other races—gradual but complete subjugation by the Roman, a subjugation rendered complete by admixture of blood, and of language. But it was likewise reserved equally for the Romano-Kelt and Romano-Kimber, and for the Roman himself, finally to succumb under the shock of a power in many respects greater than either.

§ 17. That the Kimmerians and Kelts were in early times almost one and the same people, is strikingly evident from the kindredship between the *Keltic* and the *Kymric*, as appearing in the monuments of those tongues which have come down to us in the names of individuals, countries, places, mountains, and rivers, and in single words of common import—a kindredship so near as to constitute them sister languages, the offspring of a common parent. This relationship is further corroborated by the affinity

Greeks, from the Keltic “Iarin,” “Eirin,” “Erin,” compounded of “iar,” “eir,” “er,” *the west*, and “in,” *an island*, and signifying *Isle of the West*, received its population, like Britain, from Gaul, Scoti in the north, and other tribes in the south, is undoubted. Some suppose, however, that it must have derived its primitive inhabitants in part from a source altogether different, as the names of many ancient places in the island cannot be referred to either Keltic or Kymric idioms, and an Iberian lineage has been suggested; but a comparison of the Erse with the Bask and other remnants and monuments of the Iberic dialects, indicates no analogy whatever between the languages of Ancient Spain and Ireland, and fully settles the matter. This would also invalidate and overthrow the Scottish traditions, which assign an Iberian origin to the Scoti. It is pretty certain that the Keltic stock derived accessions to some extent from Phenician and Milesian colonists. The inhabitants of the island are also generally termed *Gwyddyl* by the Welsh.

existing between the *Gaëlic*, or *Highland Scottish*, the *Erse*, or *Irish*, and the *Manks*, the lineal descendants of the one, and the *Welsh*, the *Breton*, or *Armorican*, now usually termed the *Bas-Breton*, and the *Cornish*, derivatives from the other. The influence of the Latin upon the Welsh, and especially upon the Breton during the Roman supremacy in Britain, marks the chief, or rather the essential difference between them and the other dialects of the same family. Its influence upon the Welsh was less, as the Roman conquest of that part of the island in which it is now spoken was incomplete. The Bas-Breton, it must be borne in mind, is the same language, since further modified, that was carried over into Gaul by those of the ancient Britons who took refuge in Armorica from the exterminating sword of the Saxons in the fifth century,¹ and became blended with the kindred Armorican. At that time it was identical with what we will term the *Romano-Kymric*, or *Romano-Britannic*,² the *secondary* language of Romanized Britain, to borrow a term from the science of geology,—that language which was gradually produced by the mingling of the Latin with the minor Kymric dialects of the country. So in like manner would we term the secondary language of Gaul, *Romano-Gallic*, *Gaulish Romanic*, or *Romance*, which resulted from the intermixture of the Latin with both the Keltic and the Kymric dialects spoken upon that soil, but marked with peculiar idioms where either the one or the other prevailed. The Grecian colony of Massilia, or rather Massalia, now Marseilles, could have had no influence except upon the dialects in the immediate vicinity.³

¹ See § 69.

² There can be no objection to the employment of the term *Britannic* in this sense, because the Roman authors style the language of the southern part of the island, at the time of its discovery and conquest, *Britannica lingua*.

³ The great characteristic of the Keltic and Kymric tongues, and that which distinguishes them from the languages of the other European families, is the expression of grammatical changes and forms through a transmutation of the initial consonant. Thus in Welsh, "*Tad y plentyn*," *the father of the child, or the child's father*; "*ei dad*," *his father*; "*fy nhad*," *my father*; "*ei thad*," *her father*; "*Pen gwr*," *the head of a man, or a man's head*; "*ei ben*," *his head*; "*fy mhen*," *my head*; "*ei phen*," *her head*: "*Blasus*," *savory, m.*

III. THE IBERIAN.

§ 18. The *Iberian*. This race, which would seem to have passed over into the Spanish Peninsula from Africa, like the Moors of a later age, and which subsequently became blended for the most part with the Keltic, and mixed to some extent in the south with Phenician and Carthaginian colonists, was probably one of the oldest, if not the most ancient, that entered Europe. Indeed, from the position of the Aquitani, Ligures, and Sicani, who belonged to it, in the southern parts of Gaul, and in the northwest of Italy—a district of country extending from the Oceanus Gallicus, or Bay of Biscay, on the west, to the river Arnus, the modern Arno, on the east—one is led to believe that it preceded the Keltico-Kimmerian, which at first checked its progress, and afterwards repressed it within narrow limits, limits which, embracing those tribes that were never entirely subdued by the Kelts, are now mostly defined by the Bask provinces in Spain, and by Lower Navarre, Labour, and Soule, in France. By the union of many of the Iberi with their Keltic invaders, through a compact entered into between the two races, proceeded the Celtiberi, or Kelt-Iberi, at one time a great and powerful people, and perhaps likewise the Cant-abri¹ and Art-abri. We also meet with Keltici (Celtici) settled in the southwestern part of the peninsula.

§ 19. The *Bask*, or *Biscayan*, the language of the old Iberians, is still spoken within the limits which we have just mentioned,

"*flasus*," *do. f.*: "*melyn*," *yellow, m.*; "*felen*," *do. f.* This distinguishing feature, as well as others in those tongues, justifies the propriety of retaining the term Indo-Germanic, instead of adopting that of Indo-European, to express a connection of languages which originally branched off from the Indus, and of which we are collaterally reviewing the traces.

¹ Compare Cantii, the name of a tribe in Britain, with the first part of this compound. Abri is evidently the same as Iberi.

and its antiquity is proved by the numerous traces that it has left in the earliest geography of every region in which it obtained. By the help of it, too, we can explain the names of individuals, dignities, and institutions, as well as common appellatives appearing in the history of the different peoples composing the Iberian stock. Differing essentially from the other tongues of Europe, with a little admixture of Keltic, Latin, and Teutonic, the result of foreign sway, it is thought from its grammatical peculiarities to be of African origin, probably Mauritanian. In that case, it might be classified with the language of the Kabyles of the Atlas Mountains, a people who almost universally possess the Caucasian features, and among whom the blue eye and fair hair of the German, from the Vandal conquest and partial incorporation, are said to be still seen.

§ 20. The *secondary* language spoken by the descendants of the Old Iberians, throughout their settlements, from their union with the Kelts, we will designate as the *Kelt-Iberic*. It is evident that the *Iberic* itself, as preserved in the Bask tongue, must not be included in this denomination, as that portion of the language was never much influenced by the Keltic.

IV. THE GRAÏCO-OSCAN.

§ 21. The *Graïco-Oscan*.¹ The people who passed under the general name of Osci, Opsici, Opici,² and sometimes Ausones,³ occupied the Italian Peninsula from an early

¹ Upon the advancement of a new theory with respect to the early settlement of Italy, Greece, and the countries north of the latter, we also venture to form a new term. Perhaps *Graïco-Italian* would be a better designation, but there are philological reasons for preferring the other. *Graeco-Roman* is not expressive enough, nor does it carry the mind sufficiently far back.

² The Roman grammarians, according to Niebuhr, made no distinction between these words as to derivation. The last is probably the original form, changed first into Opsici, and then into Osci.

³ This appellation, the one by which the inhabitants of southern Italy were usually designated, appears to be nothing more than a softened modification of Osci, if not a mere change from "Asiones."

date, and were divided into many tribes⁴ and states, which by their absorption served greatly to promote the growth of Rome. In the more northern parts, they became merged with the Umbri, of whom we have already spoken, and also with the Rhaseni, a Pelasgic colony, called by the Umbrians *Tyrseni*, or *Tyrrheni*, and subsequently by the Latins, or perhaps from the first by the Oscans themselves, *Etruri*, or *Tusci*;⁵ while at a later day Hellenic or Grecian adventurers took possession of the southern coasts. Viewing the Osci, therefore, as the original settlers of Italy, and the ancestors of a large portion of those who afterwards spoke the Latin tongue, we must regard them as originating in the central regions of Asia, and migrating at a period coëval with the departure of the first occupants of Greece.⁶

§ 22. But supposing, as we do, that the Osci of Italy

⁴ It was one of these tribes, the Itali, that gave to the peninsula the name which it has retained to the present day.

⁵ The Pelasgi always denominated themselves *Rhaseni*, or *Raseni*, and also *Tyrseni*, or *Tyrrheni*, and if the first syllable in the former name signified in their language a *mountain*, as it may have done, being probably related to the Greek ὄρος, then we can easily understand why the Umbrians, and from them the Oscans, should have been partial to the appellation *Tyrseni*, or *Tyrrheni*, "tyr," "tor," or "taur," in Keltic, as we have seen, § 14, note 2, having the same meaning. *Rhaseni*, or *Raseni*, having been their original name, they may have acquired that of *Tyrseni*, or *Tyrrheni*, during their various migrations, without losing sight of their earlier designation. The Grail called them *Pelargoi*, a designation changed in the course of time into *Pelasgoi*, either from their migratory habits, likening them to *cranes*, πελαργοί, or because they made use of stone in building, from πέλα, a *stone*, and ἔργον, the root of ἔργον, *work*; and this might identify them with both the earlier and the later Cyclops, whose massive structures in Asia Minor, Greece, Italy, and elsewhere, have always been a source of wonder. *Etruri* and *Tusci* are considered but modifications of *Tyrseni*, or *Tyrrheni*, like *Osci*, of *Opsici*, or *Opici*. See further, § 24, note 1.

⁶ We may suppose them to have led the van in the Asionic part of the Skythico-Asionic movement, while yet in the Nomadic state.

did migrate from the east, and the comparison of languages authorizes us to believe it, their route must have been partly through Greece, as all roving tribes of Nomads, in passing from one section, or from one soil to another, permanently occupy the ground over which they have passed, unless they happen to be expelled by other new-comers, and with these they not unfrequently become intermingled or incorporated. This leads us to infer that they were also the first settlers of that country; and we are supported in our opinion by the fact, that while the Greeks from posterior events were induced to relinquish their old name of Graïci, or Graii, the Latins always designated them by that appellation as peculiarly theirs, it would seem, when their own forefathers branched off from them. If they had become acquainted with them only in later times, as some would have us believe, they would without doubt have applied to them their more recent name of Hellenes,—a name which, appropriate at first to a part of the inhabitants of Thessaly alone, was transferred, after that district had been seized upon almost exclusively by the Pelasgi, to those of what we may style Greece Proper.¹

§ 23. It follows from what we have said that the countries north of Greece Proper, perhaps as far as the Danube, including Thessaly, Epirus, Thrace, Macedonia, Illyricum, and Moesia, were originally settled more or less by the same race which peopled the more southern parts of that extensive region. In that case, too, many of the tribes may have entered Italy by the way of Illyricum, and joined those which crossed over into the south of the peninsula from the opposite coasts. It would also seem, that in the first instance they had entered Europe from the east by the route which the Keltico-Kimmerians and the Skythic, or Teutonic tribes afterwards took—along the

¹ See § 24, note 1.

northern shores of the Euxine, since at a period long antecedent to the Trojan war, we find the Thracians passing the narrow strait that separated them from Asia Minor, and overrunning Mysia, Bithynia, and Phrygia. On the other hand, we are informed by Herodotus, that a little later, vast multitudes from these very parts, especially from Mysia, invaded Thrace itself, and extended their conquests and settlements as far as the Adriatic on the west. From this migration may have proceeded the Liburni,¹ who occupied the northwestern coast of Illyricum, and in the northeast of Italy, the Heneti, ancestors of the Veneti, concerning whom there was a tradition that they had originated in Paphlagonia, on the shores of the Euxine, where a people bearing the same name was afterwards found.

§ 24. Upon the primitive Graii of Greece, and those who settled north of them, a race extremely rude and barbarous, succeeded the Pelasgi, a more cultivated and polished people, who, sprung from a Lydian source, as is generally received,¹ introduced wherever they went a know-

¹ From the union of Liburni with the Osci, are said to have been formed many of the states on the eastern coast of Italy, especially those of the Apuli and Daunii, the Peucetii and Poediculi, the Calabri and the Messapii, and Japyges, who occupied part of what was afterwards Magna Graecia, the principal seat of the Dorian and other Greek colonies in the peninsula.

¹ The Pelasgi are said to have made their first appearance in Thessaly and Epirus, from whence they spread southward into Aetolia, Phocis, Boeotia, and the Peloponnesus, and subsequently into Italy, Sicily, Sardinia, and other countries. It is supposed, and upon good grounds, that they carried a knowledge of letters with them into Greece, and in that case they must have preceded Cadmus, who lived a. c. 1550, and who merely introduced an improved mode of writing. Those of them who remained in a great measure unmixed with the Graii, seem in a later age to have retraced their steps, and made a second and complete conquest of Thessaly, expelling the Hellenes, and the most of the other Graii tribes that were in possession of the

ledge of letters, and that system of theology known as the Grecian. They were the same people who settled on the western coast of Italy, and who appeared there as elsewhere, as true civilizers. Mingling with the natives of Greece by conquest, they laid the foundation of that character which afterwards shone out with so much luster. Greece in its improvement was essentially Pelasgic, and how much Italy, and Rome itself, were indebted to Etrurian civilization, is well known.

§ 25. Of the Leleges and Curetes, who diffused themselves over Greece after the Pelasgic conquest, we have but imperfect accounts.¹ They are generally supposed,

country. The date of this event falls in the second century after the Trojan war, from which time the Hellenes by their diffusion, and from the influence that they had acquired, began to give their name to all the inhabitants of Greece, those of Thessaly, their early, if not original seat, excepted.

But if the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, of one common origin, Lydian or Lydo-Phrygian, and of the same migration, how was it that the Greeks were unacquainted with many things that were strictly Etrurian, and that were evidently not borrowed from the surrounding peoples, for instance, the *αὐλός*, or *flute*, styled the Lydo-Phrygian, of which they appear from Homer to have had no knowledge before the times of the Trojan war? This difficulty can only be solved by supposing a second migration of Tyrrhenian Pelasgi, one which carried into Italy much that had been unknown to the earlier colonists; an event, too, which must have occurred subsequently to the war of Troy, and which probably resulted from the Hellenic movement. But that the Pelasgi, Rhaseni, and Tyrrheni, were one and the same people, and of Lydian, or at least of semi-oriental extraction, is proved by the concurrent testimony of almost all antiquity.

¹ The Leleges are said to have been the first that made the Greeks acquainted with the use of the crest to the helmet, and that introduced among them the boss and the handle to the shield, which before was without ornament of any kind, and was borne suspended about the neck. If so, the date of their invasion will fall long before the Trojan war.

however, to have proceeded from the islands adjacent to the coast of Asia Minor. The Curetes being piratical in their habits, occupied principally the islands of the Archipelago and Crete,¹ which before that time possessed an extremely barbarous population; and likewise established themselves in Acarnania and Aetolia, the latter country deriving from them the name of Curetis.

§ 26. The language spoken by the early tribes of Italy, is generally admitted to have been the *Oscic*, a language which, existing at the present day only in inscriptions, was so much like the Latin, the offspring of a later age, that, according to Niebuhr, plays written in it were perfectly intelligible to the Romans. And that this language was nearly the same as the *Graïic*, belonging to the primitive period of Greece, is evident from the fact that Samkrit elements enter largely into the composition both of the Latin and Greek, the former, if there is any difference between them in that respect, participating in those elements to a greater extent, and in its ruder, or rather less cultivated state, exhibiting, through many of its grammatical forms, marks of closer affiliation; while to this distinction the latter can assert stronger claims through its general structure and powers of expression, its syntactical arrangement, and the facility with which it compounds words in order to give utterance to complex ideas. Both languages therefore, the *Graïic* and the *Oscic*, having been mutually and very nearly related, in their essential principles, to another of undoubted antiquity, and we may say, originality, as far as originality can be predicated of any speech of which we possess monuments, the kindredship of the people using them becomes clearly proved, and their common source strictly identified.

¹ The memory of the benefits conferred upon the early inhabitants of Crete, by the Curetes, was ever afterwards preserved in that island. But so simple were some of the arts of life which they introduced, that the original population must have been of the rudest kind. This feature, however, we find in remotest times in all the islands of the Mediterranean, and in most of the countries bordering upon it. Crete probably derived its name from the conquest of the Curetes. It is now called Candia.

‡ 27. The *Latin* language was produced through the blending of the dialects spoken by the different peoples incorporated within the city of Rome, and never attained to its classical stage until the age preceding the Christian era. While it was in the course of formation, we find in the south of Italy the *Graeco-Oscic*, the result of a Hellenic infusion into the native tongue; in the more central parts the *Etrusco-Oscic*, a combination of the language of the Etruri,¹ and of the same; and in the north, the *Keltico-Oscic*,

¹ Of the language of the Etruri as existing in inscriptions we know scarcely any thing, as these monuments have never been sufficiently elucidated. It is not unlikely that there has been some fundamental error in the principles adopted for deciphering them. But there is no evidence whatever that the language of the inscriptions was the language of the mass of the population; on the contrary, there is every probability that the Oscic element predominated in the latter, and that the former was strictly Tyrrhenian, or Pelasgic, and preserved as the sacred dialect of their sacerdotal nobility. This opinion derives confirmation from the fact that the most, if not all of the Etruscan literary monuments are sepulchral, and also from the very philological consideration, that the speech of a country can never become displaced when the invaders or conquerors are few in number compared with the native inhabitants. The utmost that can be done in that case, is to ingraft the language of the conquerors upon that of the conquered, unless motives of policy should require extermination. Of course the power of the press would make a difference in modern times, especially where the conquered possessed no literature of their own, or where they were uncivilized or barbarous.

It is now generally admitted that the Pelasgi introduced characters for writing into Greece, and the Tyrrhenian Evander, according to the ancient tradition, carried them with him into Italy. When the latter event took place we cannot exactly say. Some of the Etruscan letters have never been found in any Greek inscription, while some again are the same as those which the Greeks received from the Cadmean source and afterwards abandoned, and others are such as they added to their Phenician alphabet. The Etruscan mode of writing, in most cases, if not in all, was after the Phenician fashion, from right to left, a mode which the Greeks had relinquished, at any rate as far down as B. C. 620. The Oscans and Umbrians both adopted the Etruscan alphabet, or rather characters, to a great extent and with some modifications.

in which the Keltic idioms prevailed, as must also have been the case to some extent in the Etrusco-Oscic. Of the minor compound speeches of the peninsula it is unnecessary to speak. They, one and all, along with those we have just named, became more or less influenced and affected by the Latin, as the sway of Rome extended, and established itself over the surrounding communities, forming the *Latin of the country*, or the *Rustic Latin*, which would analogically be denominated the *Italic*.

§ 28. The *Greek*, or *Hellenic* having never become essentially different from the Graiic, shows that the foreign influence was less in Greece than in Italy. The Pelasgic, Lelegic, and other invasions of that country were not conquests, in the strictest sense of the word, and the general tone of the old language, therefore, remained unaffected except in a slight degree. Whatever changes took place in it, proceeded more from the operation of natural causes than from any thing else. That the Pelasgi, however, spoke a different language from the Graii, and the same may be said of the Leleges, and Curetes, whether we regard them as distinct peoples, or as belonging to one common stock, we have the express testimony of Herodotus and other writers of antiquity.

§ 29. According to Strabo, the people of Epirus and of Macedonia spoke dialects of the same family, and that those dialects were originally Graiic, appears to be generally admitted by scholars of the present day. Thrace in early times is said to have poured a population down upon Greece, and Thrace also gave birth to Orpheus,—Orpheus, the *tawny one*,¹ the philosopher and poet, whose complexion and system of belief point us to his Indian descent, and who, as father of the Grecian verse, informs us of the primitive speech of his country. But the dialects of Thrace, as well as those of Illyricum, and perhaps, likewise, of Moesia and Pannonia,² soon underwent modifications through invasions

¹ From ὀφφός, *dark* or *tawny*.

² The earlier seats of the Pannonii, inhabitants of Pannonia, are said to have extended from the vicinity of the Savus, the modern Saave, to the confines of Macedonia, and a portion of the same people, under the name of Paeones, occupied the southern coasts of Thrace. The Greeks designated both divisions by the latter appellation. "Pannonii" and "Pannonia" originated with the Romans.

from Asia Minor, and elsewhere, until the barbaric or foreign element at length predominated. Some of these views, and with them others which we have set forth, may seem gratuitous; but a careful study of the subject will show them to be at least plausible.

§ 30. With the Empire of Alexander the Great, and under the kingdoms into which it became divided after his death, the Greek language was carried into most of the countries of Western Asia and others, where, modified in idiom by the different vernaculars, it acquired the name of *Hellenistic*. This multiform product of the Hellenic was spoken to a greater or less extent until the times of the Saracen conquest, and even later.

§ 31. The Romans in the days of the Republic having made a thorough conquest of almost every part of Southern Europe, it is not surprising that we should find the Latin ingrafted upon nearly all the languages and dialects of that region. Hence the origin of what we will designate the *Hispanic*, and *Lusitanic*, formed by the union of that language with the Kelt-Iberic, and likewise with some of the unmixed idioms of the Spanish peninsula, the former belonging to Hispania, or Spain, and the latter to Lusitania, or Portugal, and both perhaps as correctly to be expressed by the comprehensive term, *Peninsular Romanic*, or *Romance*; as well as the source of the various Latinized dialects of what is now Wallachia, and Albania, and the contiguous countries, for which we cannot invent a specific name. The Greek, however, from its high and controlling literary character, never suffered any important modification of its forms from the Latin within the limits of Greece Proper. The most of the changes which it underwent, were subsequent to the Roman sway.

§ 32. Having thus taken a brief survey of the several races which had entered Europe prior to the times of the second great inundation from the East, a survey founded upon philological principles, we will proceed to the consideration of the different peoples requiring our attention that have belonged to the mighty Skythic, or Teutonic stock, noticing more particularly the one with which the matter of our work is immediately connected, and likewise bestowing a glance upon the Slavonic and the Turkish families of

nations, the later immigrations from the vast regions of Asia.

§ 33. The SKYTHIC stock, upon its establishment in Europe, or even earlier, according to the usually received opinions, became divided into two great branches, the *Scandinavian* and the *Germanic*; but at what time the separation took place, we have no data by which to determine, nor do we possess any means of ascertaining the precise nature of the causes that led to the characteristic difference between them. From the position of their settlements, apart from other considerations, the Scandinavian tribes would appear to have constituted one of the foremost waves of the second great inundation.¹ They now comprise the Danes, Swedes, Norwegians, Icelanders, the inhabitants of the coast of Greenland, of the Ferroe,² and some other islands.

§ 34. The identity of the *Norwegian*, or *Norse*, and *Modern Danish*,¹ and of the *Icelandic* and *Old Danish*,² as well as the

¹ But, see Appendix, together with note 1, § 48.

² The Ferroe Isles were discovered and settled by the Scandinavians at a very early date, probably not long after they had occupied the main. The name Ferroe itself, more properly Faeroer, denoting *Sheep Islands*, from "faer," or "faar," a *sheep*, and "ö," an *island*, the addition of "Isles" is somewhat pleonastic. In Danish they are usually styled the Faeroer, "oer" being the plural of "ö." The same people first visited Greenland, and, as is now generally admitted, a part of the coast of North America in the tenth century.

¹ Norwegian, or Norse, has been nearly identical with the Danish ever since the latter became a fixed tongue, now several centuries. That identity proceeded in part from the Calmar Union in A. D. 1397. It appears at present under six dialects, all more or less marked with striking peculiarities, but gradually combining into a national tongue.

² The Old Danish was carried from Norway into Iceland, which had been discovered in A. D. 861 by Naddod, a Norwegian, along with Norwegian refugees flying from the usurped authority of Harold Háfager, or *Harold the Fair-haired*, who rose to the supreme power by the reduction of the petty kings of his country. This event occurred

close affinity of the latter to the *Swedish*,³ proves, apart from historical evidence, the relationship of the several peoples speaking them. The comparison being in like manner carried into the Germanic dialects, shows a further consanguinity,—one generally extended, indeed, but more or less remote according to the era in which the different tribes, or confederations of tribes, became detached from each other, and the circumstances that subsequently controlled them. There are several striking peculiarities which

about A. D. 863, and between that date and the time of his death, which took place in A. D. 934, all the inhabitable parts of the island had become occupied. In the tenth century Christianity was introduced among the settlers, and in A. D. 1016, its complete establishment was effected.

The Icelanders, while pagans, possessed an order of poetry, mythologic and heroic in its nature, and characterized along with their literature in general by peculiar traits. That, together with their learning, was communicated and transmitted by their *Skalds*, or minstrels, who, like the Rhapsodists of Greece, traveled from place to place, and recited the compositions of others, as well as their own; and by their *Saga-men*, *Story-men*, or *Story-tellers*, who in the same way chronicled in prose what the Skalds did in verse. The productions of the latter have been preserved in the *Poetic*, or *Elder Edda*, compiled by Saemund Sigfussen, a clergyman born in Iceland in A. D. 1056, and himself the author of the "*Sólar-ljóth*," or *Song of the Sun*. The *Prose*, or *Younger Edda*, written by Snorre Sturleson, who was born at Hvamm, in the same island, A. D. 1178, and the "*Sagas*," or *Narratives*, the compositions of different persons and of different ages; the "*Njála*," or *Life of Njáll Thorgeirsson and his Sons*; the "*Heims-kringla*," or *Orb of the Earth*, being annals of the Norwegian, or Northman kings, from Odin; the "*Kónungs-skuggsjá*," or *Royal Mirror*; and the "*Land-námabók*," or *Book of the Landnáma*, likewise record whatever relates both to the pagan and early Christian state of a people, whose situation and literary character render them an object of interest to others of kindred descent.

³ Old Swedish, of which the earliest authentic monuments belong to the 13th or 14th century, and Old Danish are so much alike, as scarcely to be distinguished the one from the other. The two national tongues at present are marked by greater differences. Of the modern Swedish, there are seven dialects.

With regard to these languages, see further Appendix.

distinguish the Scandinavian from the rest of the Teutonic tongues, —peculiarities that could have proceeded only from foreign influences of considerable duration, and in times far back. These are, (1.) The rejection of the guttural aspirate and the absence of certain words common to all of the latter, but displaced in the former by others evidently borrowed. (2.) The expression of the definite state of the noun by suffixing what is evidently a fragment of the definite pronoun; as in Danish, "en mand," *a man*; "mand-en," *the man*; *gen.* "mand-en-s," *of the man*: "et barn," *a child*; "barn-et," *the child*; *gen.* "barn-et-s," *of the child*. (3.) The existence of a passive form in the verb, conveying a nice shade of meaning, made by appending the fragment of a word to the active form;⁴ as in Swedish, "att hata," *to hate*; "att hata-s," *to be hated at the present time* only, while the common auxiliary form implies what has been *already* done together with what is *still* doing. (4.) In the old poetic dialect, which usually retains the earlier forms of a language, the conjunction of the pronoun postpositively, either as a whole, or as a terminational fragment, or a contraction, with the verb, even when it stands as the subject, and likewise the further combination of the negative with both, and with particles: as in Icelandic, "laetk," (laet-k,) *I let*; "tjáthomk," (tjátho-mk,) *they helped me*; "skalattu," (skal-at-tu,) *thou shalt not*; "thatki," (that-ki,) *not that*; "svâgi," (svâ-gi,) *not so*. The bearing of such philological features will be appreciated. Some have supposed, however, that the modifying influences to which we have alluded, more strictly affected the Germanic dialects, leaving the Scandinavian in a state somewhat original;⁵ but that opinion is not tenable.

⁴ We object to the commonly received opinion, that this form is made by means of the reflexive pronoun of the third person, as in Swedish, "hatas" from "hata" and "sig," because even a fragment of the third person could not be employed in giving expression to the first and second. We are rather inclined to regard the appendage of which we have spoken, as a fragment of one of the verbs of existence, retained from the Ancient Teutonic.

⁵ When the Teutons first made their appearance upon the coasts of Scandinavia, they found the country occupied by the Finns, the old "Jötnish dwellers," or "Jötuns" of the Icelandic Sagas. These were

§ 35. When we are first made acquainted with the Germanic people by the Roman authors, they appear to us mostly as distinct tribes, or at the best as temporary confederations, formed either by conquest among themselves, or from motives of policy to effect some particular purpose;¹ but their frequent collisions with the extending greatness both of the Republic and the Empire, soon taught them the advantages of firmer and more durable, as well as wider unions. These unions at the outset opposing a barrier to the progress of Rome, afterwards armed the race with power to become in turn the assailant, until province after province, and country after country in Europe, underwent a new order of things, the benefits of which have been felt to the latest times.²

forced back by the invaders upon the wild moors of the interior, and finally subdued, but not without long and bloody contests between the two races, in after days the theme of many a Northern song. It is possible, therefore, that the *Finnic* had some little influence upon the language, or dialect of the new settlers, though the language of those very Finns, as preserved by their descendants in the Laplandic, seems rather to have been influenced by the Old Norse. But the Scandinavian features set forth in (2) and (4), must be referred either to a Caucasian, or to a Chaldean, or some other semi-Phœnician source.

¹ Such were the confederations of the Suevi, Chauci, Cherusci, and others, in the days of Augustus Caesar.

² "Wherever," says Dr. Bosworth, "the Germanic or Gothic tribes appeared, liberty prevailed: they thought, they acted for themselves. They would not blindly follow any leader or any system: they were free."—*Dictionary of the Anglo-Saxon Language, Preface*, II. 2. And Sharon Turner, after having quoted Salvian, an ancient author, about the state of the Roman Empire upon its decline, observes, "I cannot dismiss this author without noticing the intimation he gives us of the moral benefit which the irruptions of the German barbaric tribes produced at that period. The Vandals furnish an instance, who, it is well known, invaded Spain, and from thence passed victoriously into Africa, where they established a kingdom; they were one of the weakest of the Germanic nations, yet they were led onwards to successes that surprised the dismayed Romans. Though fierce and rude,

§ 36. Were there no historical documents to certify to the wresting of the different countries of Europe from the sway of Rome, and the subjugation of Italy itself by the Germanic na-

they were remarkable for the chastity of their manners, at the very time when voluptuous profligacy was prevailing in the Roman empire, and especially in its provinces in Africa. Salvian mentions the African depravity, from his own observations, in the strongest terms of reprehension. The abominations were general and incurable. He describes, as a specimen, Carthage, the Rome of Africa, which had its schools, philosophers, gymnasia, churches, nobles, magistrates, and every establishment and advantage that distinguished a Roman great city. But he says he saw it full of the most dissolute luxury, and the foulest vices and debauchery in all its inhabitants, as well as of the most selfish tyranny and rapacity in the great and rich. It was even the fashion for the men to dress themselves as women, and to pass for such. In this state of evil, the Vandals, like a torrent, overran the north of Africa, and settled themselves in Carthage and the other towns: their speedy corruption was anticipated in a country so abandoned; but to the astonishment of the empire, instead of degenerating into the universal depravity, they became as moral reformers. The luxuries and vices that surrounded them, excited their disgust and abhorrence. Their own native customs were so modest, that instead of imitating they despised, and punished with all their fierce severity, the impurities they witnessed. They compelled all the prostitutes to marry. They made adultery a capital crime; and so sternly punished personal debauchery, that a great moral change took place in all the provinces they conquered. He details these circumstances in his seventh book. He gives our Saxon ancestors the same character, "*feri sed casti*," *fierce but chaste*; and it seems to be manifest, that the superior character, virtue, mind, and general loveliness of the ladies of modern Europe, have arisen from the barbaric tribes of ancient Germany, and from the revolution of manners, as well as of government, which they produced by their conquest of the Roman empire."—*Hist. of the Anglo-Saxons*, vol. i., B. II., Chap. VIII.

Without meaning any disparagement to our most holy religion, we will take this occasion to remark, that the high respect in which woman has been held by most European nations since the overthrow of the Roman empire, is owing more to the chivalry of the ancient Germans than to any other cause. Christianity originating in Judea, left the sex as it found it among the Jews and other people of the

tions, the displacement of the Romanized dialects of some of them by the Teutonic, and the ingrafting of the latter upon others, would be sufficient evidence to prove it. The present languages of those countries all bear testimony to the fact.

§ 37. The principal Germanic confederations which claim our attention, some of them formed upon the decline of the Roman Empire, and mutually aiding, either directly or indirectly, in its downfall, thus changing the face of Europe, are the *Gothic*, the *Frankish*, the *Alamannian*, or *Suabian*, the *Batavian*, the *Friesian*, and the *Saxon*, divided into *Old Saxon*, and *Anglo-Saxon*. These having become in a measure distinct, from locality and other causes, and having maintained their separate characteristics in a greater or less degree, and for a longer or shorter period, merit as particular an account as our limits will admit.

§ 38. 1. The *Goths*.¹ The Goths are first brought to our

East, but Teutonic chivalry threw a charm around the very name of woman, which continues to be felt to the present day. Tacitus, in speaking of the estimation with which the Germani regarded females among them, uses the following language: "Inesse quin etiam sanctum aliquid et providum putant; nec aut consilia earum adspernantur, aut responsa negligunt. Vidimus, sub divo Vespasiano, Veledam, diu apud plerosque Numinis loco habitam. Sed et olim Auriniam et compluris alias venerati sunt, non adulatione, nec tamquam facerent Deas." No other word could have better expressed their reverence for the female character than that of "sanctum," which implies something calling for the utmost homage of the heart.

¹ Goths, i. e. *Braves*, or *Brave men*, (?), from "goth," as in the *Moeso-Gothic*, *good*, in the original sense of *good in war*, or *brave*. Compare the Greek ἀ-γὰθ-ός, which is radically the same word. Hence, likewise, the Goth, or Guth, Gud, Gott, and God of the Teutonic nations, not the *Beneficent*, but the *Fierce in conflict*, the *Odin* or *Woden* of the northern mythology, who carries with him the fury of the hyperborean tempest; and having stretched across a vast extent of country, the ancient Khoda (?) of Persia and the banks of the Indus, the *Commander in war*, successful over the enemies of his people, and

notice as a distinct tribe, or confederation, by the navigator Pytheas,² who speaks of having passed along the territories of the *Guttones* and *Teutones*, in entering the Baltic, about B. C. 325. Whether the former were the *Gothi* and *Gothones* of a later age, whom Tacitus represents as being near the mouth of the Vistula in his day, is uncertain; but the proximity of location, as given by the two writers, allowing for change of abode in the lapse of time, together with the similarity of the names, renders it highly probable. A sufficient number of them at some period of their history or another, crossed over into the country of the *Suiones*, now Sweden, to impress their name upon three considerable districts, as well as upon one of the islands of the Baltic,³ whence the erroneous opinion entertained by some

therefore deified after his death, strictly a *God of Hosts*. *Gothi*, *Gothones*, and *Guttones*, are foreign appellations of the same people, and *Jutes*, § 62, note 2, is dialectic.

The term *Gothic* is often used, to the great confusion of history, as well as of facts and ideas in general, when that of *Germanic*, or *Teutonic* should be employed.

² Pytheas was born at Massilia, or Marseilles, and made two voyages into the north of Europe; in the former of which he visited Thule, either the Shetland Isles, or some district in the southern part of Norway, whence, perhaps, the present Töle, or Tellemarken, and in the latter, the amber region about the mouth of the Vistula. His writings are only known through Strabo, who quotes from them.

³ East, West, and South Gothland, and the island of the same name, the inhabitants of which parts are the *Svio-Goths*, the Swedes in general denominating themselves *Swen-skar*, or *Sven-skar*, an appellation that points to the ancient *Suiones*. For the origin of Jutland, see § 60, note 1.

The Scandinavian population of Sweden that remained independent after the Gothic invasion, was restricted to the territory about Upsal, from whence it spread itself, at a later day, over the rest of the country. It was the "*Swi-thiód*" of Snorre-Sturleson, the Swedish nation Proper, of which the Latinized name "*Suedia*," and that of its derivative "*Swed-en*," appear to be a corruption. See further, § 73, note 2.

historians, without proper investigation, that they originated in Scandinavia. From the banks of the Vistula they forced their way, retracing, as it were, the steps of their forefathers, to the lower Danube and the shores of the Euxine, and as early as A. D. 180, had spread themselves over the greater part of Dacia,⁴ where they became divided into *Ostro- or Austro-Gothi—East-Goths*, and *Visi-, Wisi-, or Westro-Gothi—West-Goths*, and were collectively termed by the Romans, *Gothini*. Towards the close of the fourth century both divisions, under Hermannaric, or Hermannaric,⁵ constituted an empire which extended from the Tanais to the Vistula and the Baltic, reaching southward into Thrace,⁶ and which endured until it was dissolved by the inroad of the Huns in the succeeding age. In A. D. 376, the Westro-Goths having suffered repeated invasions of their settlements by this people, were permitted by the Roman emperor Valens, to cross the Danube into Moesia, from which province they derived the name of Moeso-

⁴ The Goths were facilitated in their advance upon Dacia, and in their occupation of that country, by the Marcomannic war, which was waged against the Empire by the Marcomanni, Hermundurii, and Quadi in the south of Germany, and which occupied the Roman arms in the west, during the whole reign of Marcus Aurelius Antoninus, and was terminated only by the purchase of a peace on the part of his successor Commodus, in A. D. 180. They had also been favored in their approaches before that period, by internal wars in Germany, which having originated in an attack of the Lygii upon the Suevi, involved the Romans more or less from the times of Domitian. It was these events which enabled their power to increase in a measure unobserved.

⁵ From "*hermann*," a leader or general, (§ 8, note 9,) and "*ric*," rich.

⁶ The Getae of Thrace, who were conquered by the Goths and became blended with them to some extent, must not be confounded with the Goths themselves, since they occupied the country before the arrival of that people, and spoke a different language. Still less must the Massa-Getae of Asia and the Moeso-Goths be considered the same people, as will more fully appear by reference to § 8, note 4.

Geths, a name by which the whole Gothic branch of the Teutons is philologically known at the present day.

§ 39. The Westro- or Moeso-Goths having soon become dissatisfied with their contracted limits, revolted under Alaric, or Al-ric,¹ against the Romans, overran the Illyrian provinces, and entering Italy in A. D. 409, took and pillaged Rome. Three years afterwards they invaded and seized upon the south of Gaul, now also rapidly becoming a prey to the Franks, Burgundians, and other peoples of Germany, and passing the Pyrenees into Spain, established their dominion over the greater part of the peninsula, a dominion which flourished until the Saracen invasion at the close of the eighth century.² In the conquest of Spain they were aided by the Vandals,³ Alans,⁴ and some tribes of the

¹ From the Teutonic "al," *all*, and "ric," *rich*.

² The Saracens were invited into Spain from the opposite coast of Africa by Count Julian, upon whose daughter the Gothic king Roderic, or Rod-ric, had committed an outrage.

³ The Vandilii, or Vendilii, Vandals, or Wendels, a name derived from the root of the Teutonic "wenden," *to turn*, or *wander*, and denoting a collection of roving tribes, were a branch of the Goths, since, according to Pliny and Procopius, they spoke the same dialect as that people. Upon the conquest of Spain, they received as their portion of the territory the province called from them Vandalitia, but since corrupted into Andalusia. A large body of them, however, under Genseric, or Gens-ric,—*the wholly rich*,—proceeded, in A. D. 429, to the subjugation of Mauritania, and overran a considerable part of Numidia and of the provinces of Africa, making Carthage the seat of their government in that region, (§ 35, note 2.) In A. D. 455, they crossed over into Sicily and Italy, under the same leader, and having plundered Rome, returned laden with spoil. After the death of Genseric, who had shown himself one of the most consummate generals of an age fruitful in heroes, their power began to decline. The Alans and Suevi, who became associated with them from the outset, appear to have partaken in all their expeditions.

⁴ These were the Alani mentioned in § 11, as being the most eastern branch of the Teutonic tribes at the period of the Hunnish inva-

Suevi,⁴ who with the rest of the Germani had been more or less disturbed in their settlements by the shock of the Hunnish irruption into Europe.

§ 40. The Ostro-Goths not having been allowed to enter Moesia along with the Westro-Goths, were, together with the Heruli, Gepidae,¹ and, as we have shown, many of the

scia. Their power at one time is said to have been very great, as the influence of their name extended to Siberia on the north, and to the Indus on the east. The most of them were eventually conquered by the Huns, and helped to swell their vast array; while some, probably the most western tribes, associated themselves with the Goths, and others moved forward towards the Baltic, and became leagued, as we have seen, with the Vandals. Many of them took refuge from the Huns in the mountains of the Caucasus, where they probably still exist as the Ossetes, whose language, it is asserted, forms the connecting link between the eastern and western branches of the Indo-Germanic family. Their name may have been derived from the Teutonic "al," *all*, and "án," *one*, denoting the closeness of their union.

⁴ The main body of the Suevi remained attached to the Alamannic confederacy.

¹ Both the Heruli and the Gepidae are recorded as having removed from the north of Germany at the same time with the Goths, and also as having settled in the neighborhood of the Palus Maeotis, from whence they were afterwards pushed down upon the Danube by the pressure of other peoples, as well as attracted by the lure of prey which the more southern regions of the empire held out to them. About A. D. 220, we find them along with the Goths in Dacia, whither they had probably preceded them in driving out the various tribes which occupied the country, and which were received further south by the Romans. In A. D. 250, they appear in league with the same people to invade Thrace and Macedonia, and only a few years afterwards, to assail the shores of the Euxine and the coasts of Asia. The union continued, and in A. D. 267, the Archipelago and Greece were devastated by their combined hordes. From these facts and from the features which their history afterwards assumed, we must conclude them to have been a division of the peculiar Gothic name, and to have occupied the van when that confederacy migrated southeastward, as well as when they proceeded to the invasion of the Roman provinces. Many of them, after the departure of the main body to the conquest of Italy, remained

Alan tribes that could not escape, reduced by the Huns, and forced into their alliance. Upon the dissolution of the Hunnish confederacy, which took place immediately after the death of Attila² in A. D. 453, the Heruli and Gepidae established themselves upon the Danube, and subsequently invading Italy under Odoacer,³ put an end to the Empire of the West by the taking of Rome in A. D. 476. But the sway of their rulers in that country did not long continue. The Ostro-Goths who, after the recovery of their independence, had succeeded the Westro-Goths in Moesia, and who had been admitted into Pannonia in A. D. 456, in A. D. 493, under the command of Theodoric, or Theód-ric⁴ the Great,

in their acquired seats, and at a somewhat later day, became troublesome to the Empire of the East. In the reign of Anastasius, the last remnants of their power may be said to have been completely destroyed by the Lombards. "Heruli" may denote *little hordes*, from the Teutonic "heer," (§ 8, note 9,) or rather, from the Moeso-Gothic "harji," *a host, an armed expedition*, and the diminutive termination "-ila" belonging to that dialect of the Teutonic. The root of "Gepidae" points to the Teutonic "geáp" or "gép," *cunning, deceitful*.

² The Ostro-Goths had previously taken occasion to withdraw from the Hunnish cause, and contributed mainly to the check which the arms of Attila received at the battle of Chalons in Gaul, A. D. 450. The glory of what would have been a victory, if it had been followed up by Aetius the Roman general, belongs exclusively to them. It was to Theodoric their king alone, who fell on the field of battle, that Attila attributed his reverses on that momentous day,—a day which was to decide whether the modifying character in the future nations of Europe was to be Tartar, or Germanic.

³ Perhaps for "Od-acer," *the fury of the field of battle*, in allusion to the tempest among the standing corn. Compare Odín and Wóden, the root in the first form being the same as that in the Norse "ódr," and in the second, as the Anglo-Saxon "wód," *raging, mad*, wode; Odin, or Wóden, therefore, the former the Scandinavian, and the latter the Germanic name of the hero-god, denotes *one possessed with fury*.

⁴ Or, *the one rich in people*, from the Teutonic "theód : " Moeso-Goth. "thiuda," *people*, and "ric," *rich*.

the glory of his age, made a complete conquest of the Italian peninsula, and fixed the seat of their government at Ravenna. Their rule likewise was destined to be but of short duration. Under Belisarius and Narses, generals of Justinian, Italy was annexed to the Empire of the East,⁵ and so remained until the invasion of the Lombards, or Langobardi,⁶ from the Elbe and Oder, which occurred not many years afterwards. In the eighth century, the power of the Lombards itself was entirely broken by Charlemagne, and Italy, now considerably Germanicized, became an occasional dependency of the Holy Roman, or if we may so term it, *Germano-Roman* Empire.

§ 41. The Saracens, having conquered the greater part of the Spanish peninsula, their rule lasted either wholly or in part until the taking of Granada by the combined forces of Ferdinand and Isabella in A. D. 1492, from which time the latter period of the peninsular history commences. The kingdom of Portugal, however, dates from the 12th century.

¶ 42. We have in one place¹ intimated that the *Moeso-Gothic*,² or simply the *Gothic*, is the oldest Germanic dialect which has

⁵ A. D. 554.

⁶ Langobardi, since corrupted into Lombards, the Latinized form of a name given to that people by others of the Germani, if not assumed by themselves, from the Teutonic "lang," *long*, and "baerd," or "bard," *the beard*, with reference to their fashion of wearing that appendage to the face. They are said to have been more anciently called Wilini, and to have removed from the coasts of Scandinavia.

¹ § 4.

² We prefer employing the term *Moeso-Gothic* in general to the simple *Gothic*, because it conveys a more definite idea, notifying the student at the same time that he must not infer that the dialect of the Ancient German which it expresses, originated in Moesia. It was adopted and has been retained by scholars, because the chief monument of that dialect was formed while the Visi-, or Westro-Goths occupied that province.

come down to us. Collateral with it at the period to which its monuments refer, existed others that centuries before had branched off from one common stem, or diverged like streams from the same fountain-head. But along with this consideration it must be borne in mind, that there was generally unity enough in the race, of one age of which it stands as a noble representative, to prevent any great differences of speech from springing up among the various peoples, especially of Germany Proper, an effect which would naturally be produced by the constant intermigration of tribes, and the concomitant dissolution and reconstruction of confederacies.

§ 43. As philologically classed by some according to nice resemblances in structure, and by others through prejudice, the Moeso-Gothic might be denominated *Germanico-Scandinavian*; but we must say, that the language does not contain enough of the peculiarities implied in the latter part of the compound to justify the term, and assign any thing of a Scandinavian origin to the Goths. On the contrary, a careful comparison of the Gothic with the Lower Germanic tongues, with the Anglo-Saxon, Friesic, and Old Saxon, discovers the closest relationship to have existed between them and itself, both in grammatical forms and in essential features,—a relationship that cannot be claimed in the same degree even for the Icelandic, which, as we have seen,¹ possesses the oldest Scandinavian monuments, and affords the best point of view for determining the position of that class of languages in the Teutonic scale. There is a strong family likeness between all the members both of the Scandinavian and of the Germanic families, but descent of one from the other, in a strict sense of the word, cannot be predicated in any particular case.²

§ 44. The *Italian*, as it now exists in the various dialects both

¹ § 34, note 2.

² The principal Gothic monuments which have been preserved to us and published to the world at one time or another, are "Portions and Fragments of the Version of the Sacred Scriptures," made between A. D. 360 and 380 by Ulphila, Bishop of the Westro-Goths; a "Commentary on parts of the Gospel according to St. John," styled *Skei-rein's Aivaggeljons thairh Johannen*; "Attestations to Title-deeds," executed in Italy apparently in the sixth century, and the like.

of the peninsula and of the neighboring islands, is the fruit of the idioms spoken by the Goths, Lombards, and others of the Germanic conquerors of the soil, ingrafted upon the *Rustic Latin*, or *Italic* stem. Hence, the introduction of the articles, the loss of the Latin terminations in the declensions, as advantageously, and in connection with the articles, more beautifully replaced by prepositions, the nicety of expression acquired by the use of auxiliaries in the conjugation of verbs, the change effected in the forms of the majority of words, the naturalization of others by which the tongue was enriched, and lastly, the modification that the sounds of most of the letters of the alphabet underwent, inducing far more softness of pronunciation than the Latin, and, we may say, the Italic ever possessed. It is not unlikely that these changes began to take place from the time the Roman emperors first carried Germanic and other mercenaries into Italy. In more modern times, some of the dialects have become further affected in a greater or less degree by German, French, especially Provençal, and Spanish influences; but such do not appear in the main language. The first specimen of the Italian, which we have, belongs to the latter part of the 12th century, and is in the Sicilian dialect. Latin continued to be used at Rome by the common people as late as A. D. 600.¹

§ 45. The formation of the *Spanish* and the *Portuguese*, was owing to causes similar to those which resulted in the production of the Italian, the main difference being that in the case of the two former, the stocks were, as we have seen, *Hispanic* and *Lusitanic*, with the Germanic graft. The Saracen conquest having never covered much of the ancient Lusitania, nor endured there as long as within the limits of Spain, the Arabic influence upon the language of the former country was comparatively unimportant; but upon that of the latter it was by no means inconsiderable, and it would have been much greater, if there had not existed so many points of repulsion between the Christian and Mohammedan religions, which always prevented the conqueror and the conquered from becoming one people, until the one arose and expelled the other

¹ The main dialects of the Italian are seventeen, but these are divided and again subdivided by local peculiarities until the varieties, it is said, amount to upwards of a thousand in number.

from the soil.¹ Hence the softer character of the Portuguese, and the retention of the nasal sound, probably once common throughout the peninsula, and originating in the same source as in France.² The earliest specimens of the two sister languages date about the middle of the 12th century.

§ 46. The *Romaic*, from 'Ρωμαῖοι, a name which the inhabitants of Greece affected after their conquest by the Romans, holds nearly the same relation to the Greek as the Italian does to the Latin. It is usually considered the offspring of what has been termed *Byzantine* or *Constantinopolitan* Greek, a dialect very closely related to the Attic in its declining stage; but the introduction of auxiliaries in the conjugation of the verbs, and other modifications of the ancient language, corresponding to some which we have already considered, would likewise indicate a Germanic influence, an influence that must have been felt from the Gothic invasions and occupancy of the Romano-Grecian part of the Empire; though not to the same extent as in the Italian and Spanish peninsulas, and in Gaul. The earliest specimens of the Romaic are from the pen of Theodoros Ptochoprodromos, who flourished about A. D. 1150. They consist of two poems addressed to the emperor Manuel Comnenus.¹

§ 47. 2. The *Franks*. The Franks, composed of the Tencteri,¹

¹ The present Spanish is an improved form of the Old Castilian, one of the two main dialects of the Hispanic, as modified first by the idioms of the Germanic conquerors, and afterwards by the Arabic. The other, the Lemosin, — the language of the Spanish Troubadours, was nearly the same as the Provençal, and prevailed very extensively in the northeast of the peninsula, and in the Balearic Isles. Of the various divisions and subdivisions of the Castilian and Lemosin, it is irrelevant to our subject to speak.

² The Lusitanic gave birth to the third main dialect of the peninsula, the Gallician, since cultivated into the language of Camoens. The unimproved form is still found in the *Gallego*, or *Lingoa Gallega*.

¹ The inhabitants of the present kingdom of Greece usually style themselves "Έλληνες, but the mass of the nation seem to prefer their adopted name. That of "Έλληνες" has been resumed since the revolution of 1821.

¹ The root of this name is probably related to that in the Anglo-Saxon "tengan," or "taengan," to *rush upon, to assail with violence*; Gloss., *sub voc.*

Catti, or Chatti,² Sali,³ Bructeri,⁴ Chamanni, Chamaviri, or Chamavi,⁵ Chauci,⁶ and other less noted Germanic tribes, constituted a confederacy lying between the Rhine and the Elbe, a district of country corresponding to the present Rhenish provinces of Prussia, Zwey Brücken, or Deux Ponts, the southern part of Saxony, the north of Bavaria, and a part of Hesse. Those situate to the northeast, were denominated Salian Franks, from the river Sala, or Saale, about which in that quarter they principally dwelt, and those upon the Rhine, Ripuarian Franks, or Franks of the River-bank. There is a difference of opinion as to the occasion which led to the formation of this confederacy, some supposing that it was in consequence of the encroachments of the Saxons, others that it was with reference to the threatening aspect of the Roman arms, at various times

² i. e. the *Cats*, a name given to that tribe, or adopted by them, because they assumed the *cat* as their armorial device, from the Teutonic "kat:" Ger. "katze;" and hence the easy transition to Hesse (?), the seat of that ancient people, from Kattia, Cattia, Chattia, or the like, converted into Katzia, the form which the word would naturally assume in passing into Higher, or Upper German.

³ From the Teutonic "sahl," or "sal," *dark-colored, swarthy*, and perhaps originally, *dirty*, a word related to the root "sal," in the Anglo-Saxon "salowig," "salwig," *sallow*; Gloss., *sub voc.* Hence, too, the name of the river Sala, or Saale, i. e. *the dark, or turbid*. It is possible that the Sali took their name from the river.

⁴ The main stem of this name may be found in the Teutonic "brüchen," *marshes*, or *fens*, a striking feature in the part of the country which they occupied.

⁵ Chamanni, more properly written Chammanni, or Kam-manni, and signifying either *Comb-men*, or *Crest-men*, from the Teutonic "kam," *a comb, a crest*, and "mann," *a man*. "Chamaviri," of which "Chamavi" is a corruption, has the same meaning, the terminating member of the compound being the plural of the Latin "vir," the same as "mann," or the Teutonic "wer" Latinized.

⁶ Probably from the root of the Teutonic "quaken," or "kuaken," *to croak, to make any squeaking, or screaming noise*, a name given them by others in derision of their mode of articulating words (?).

on the side of Gaul.⁷ There are also doubts about the meaning of the appellation "Franks," whether it was adopted by the people themselves who held it, to denote a brotherhood of *bold warriors*, or of *freemen*, or was applied to them by others, if not assumed on their own part with a different etymology.⁸ But whatever may have been the origin of their confederacy as well as name, we find them in A. D. 240, powerful enough to make aggressions upon the Roman dominion in Gaul, since it was at this period, or perhaps somewhat later, that a considerable body of them invaded that country, penetrated into Spain, and at last crossed over into Mauritania, marking their progress throughout with devastation. They were finally forced back into Germany, and from that time until the reign of Honorius, in the last quarter of the fourth century, their irruptions against the Empire were only occasional. In A. D. 428, they had overrun the greater part of Gaul, and established the *Merovean*⁹ dynasty, which continued for the space of three hundred and twenty-three years, when it was succeeded by the *Carlomannian*,¹⁰ founded by Pepin, the father

⁷ The latter is the commonly received opinion.

⁸ Either from the Teutonic "*franho*," *bold, frank*, in the sense of *fierce*, or *ferocious*, or from "*franca*," a sort of *sharp, double-edged battle-axe*, peculiar to that people, which they hurled with great dexterity in attacking their enemies. In support of the latter derivation, compare that of "*Germani*," (§ 2, note 1,) that of "*Sakai*," or "*Saxones*" (§ 5, note 3, and Gloss. § 151, 2,) and that of "*Angle*," (§ 60, note 4, and Gloss., *sub nom.*)

⁹ A form which we have assumed in preference to the usual one of "*Merovingian*," and so called from the founder of that dynasty, Méro-wig, or Mér-wig, commonly styled by his Latinized name, Meroveus. "*Méro-wig*," or "*Mér-wig*" signifies *great*, or *illustrious in war*, and is derived from the Teutonic "*mér*," "*mæer*," or "*mæra*," *great, illustrious, excellent*, and "*wig*," *war*.

¹⁰ In preference to the form "*Carlovingian*," the usual title of that dynasty, for which there is no reason whatever.

of Charlemagne, Carlomann, or Karl-mann,¹¹ who had seized upon the throne. Under one of the Merovean kings, Clovis, or Clód-wig,¹² who lived A. D. 500, not only was the power of the Alamanni broken by them, but they extinguished the last remnant of the Roman dominion in Gaul, and reduced the rule of the Westro-Goths north of the Pyrenees to what is now the province of Languedoc.¹³ In the two next generations, their sway was extended over the Thuringians, the various Alamannian and other communities in Germany, and over the Burgundians,¹⁴ who, driven from the country between the Oder and the Vistula by the Gepidae, had first settled contiguous to the Alamanni, with whom they waged incessant war, and who afterwards, probably also forced by this people, had removed to the southeast of Gaul, since a part of Switzerland, Savoy, Dauphiny, Lionnais, and Franche Compté, establishing as early as A. D. 470, the kingdom of Burgundy. But it was under Charlemagne, who became sole occupant of the throne in A. D. 768, and whose celebrity gave name to the dynasty founded by his father, that the empire of the Franks attained to its highest pitch of glory. That prince, with a mind formed for great enterprises, reduced the Bre-

¹¹ From the Teutonic "karl," *strong*, or perhaps, *the commons*, and "mann," *a man*, denoting in the first instance *a strong man*; in the second, *a man*, or emphatically, *the man, of the commons*. "Charlemagne," therefore, is not a corruption of "Carolus Magnus," or *Charles the Great*, as is generally supposed, but of "Karl-mann."

¹² Clothwig, Clodwig, Clodowig, Clothovic, Clovis, Ludewig, Ludwig, Louis, and Lewis, are all one and the same name.

¹³ The successes of Clovis against the Visi-Goths were arrested by Theodoric the Great, who defeated him near Arles.

¹⁴ Probably either a corruption or an abbreviation from the Teutonic "burg," *a town*, A BOROUGH, and "büend," *a dweller*, from "búan," *to dwell, inhabit*, with reference to their having formed themselves into communes, while the other Germanic peoples were still leading a wandering life.

tons, the last hostile power remaining in Gaul, carried his victorious arms into the Marches of Spain, thereby checking the advance of the Saracens upon the Pyrenees forever afterwards, subdued the Old Saxons in the course of several bloody contests, repelled the Hungarians and Avars, who were threatening Germany on the east, and put an end to the kingdom of the Lombards in Italy. Upon the death of his successor Louis, or Lúdwig, surnamed the Pious, Gaul, now *France*, became separated from the rest of the Empire, constituting a feudal sovereignty by itself. It was with Hugh Capet, however, A. D. 987, that the line of the *French* kings commenced.

§ 48. During the reign of Charlemagne, the Normans, or Northmen from the Scandinavian countries, especially Norway, began to infest the coasts of France.¹ Afterwards, having seized upon what was called from them *Normandy*, they laid the foundation of that power which was destined to affect the political state of England, and to some extent the population and language of the larger part of the island.

¹ Probus, during his reign, A. D. 277, transplanted a large colony of the Franks upon the Euxine, but these having become dissatisfied with their new settlements, resolved to return to the land of their forefathers; and accordingly providing themselves with vessels, they made their way back by the Mediterranean, plundering upon every coast where they were obliged to touch. This expedition is supposed to have been the origin of the naval armaments of the north, which afterwards became so formidable to the shores of Europe, and changed the face of many countries. See its bearing upon the Scandinavian question in the Appendix.

Charlemagne is said to have wept when he first beheld the ships of the Northmen, as they appeared off the city of Narbonne, where he was staying, at the same time exclaiming, "I fear not that they can injure me; but I weep that they should dare, in my lifetime, to approach my coasts. I foresee the misery they will bring on my descendants!"

§ 49. The language spoken by the Franks in general, both by those who settled in Gaul, and those who continued to occupy their more ancient seats, was the *Frankic*, called also the *Tudesk*, and *Frank-Theuch*, a dialect which united the tongues of Upper and Lower Germany, as we would expect from the distribution of the various tribes composing the confederacy. Under the Merovean and Carlomannian sovereigns in Gaul, it was the language of the court and nobility, as well as of the mass of the conquerors,—a position which the Norman-French occupied at a later day in England,—until it became absorbed in those cases in which it was not displaced, by the Romano-Gallic, or simply the Romanic, or Romance of Gaul. In Germany, it gradually lost its peculiarities through admixture with the Batavic, and the Alamanic dialects, contributing to the former in the formation of the Dutch, and to the latter in that of the Higher, or Upper German.¹

§ 50. From the Romano-Gallic, or Romanic of Gaul, as modified by the influence of the dialects introduced by the Franks, Burgundians, and other Germanic conquerors of the country, in the same manner as in Italy and in the Spanish peninsula, proceeded the *Langue d'Oc* and the *Langue d'Oïl*; so called from the mode of expressing the affirmative "yes" in the southern and northern sections, or the *Provençal*, and the *Wallon*, or *Walloon*,¹ the pa-

¹ Specimens of the Frankic dialect have been handed down to us in the following monuments: "Hildibraht and Hadubrant," a heroic song which dates A. D. 730; the "Salic Laws," A. D. 798; a "Translation of Isodore, Archbishop of Seville between A. D. 600 and 636, *De Nativitate Domini*," A. D. 800; the "Oaths of Charles and Louis, and of their Armies," taken near Strasburg in A. D. 842, against Lothar upon the division of the Empire of Charlemagne by Louis the Pious, and appearing both in Frankic and in *Germanicized* Romanic of Gaul; the "Ludwigslied," or *Song of Lewis*, a heroic, or epic poem, A. D. 883; a "Translation of Boethius, *De Consolatione Philosophiae*," A. D. 950; "Willerman's Paraphrase of the Canticles," A. D. 1070; the "Praise of St. Anno, Archbishop of Cologne," A. D. 1075; a "*Te Deum*," of the 12th century; and some other similar productions.

¹ From the Old German "*walen*," *foreigners*, a designation applied by the Germani to all peoples not belonging to their own race, like that of *βάρβαροι*, by the Greeks. Whence also the present *Walloons* of Belgium, the representatives of the ancient Belgae, and the *Welsh*,

rents of the present *French*, which, however, partakes far more largely of the latter form of the new speech. The *Langue d'Oc*, or *Provençal*, the language of the Troubadours of France, was perfected at the court of Provence, and the *Walloon*, that of the "Jongleurs" and "Trouvères," became gradually improved at the court of Paris after the removal of the government from Aix-la-Chapelle, on the separation of the French and German monarchies. The earliest specimens of the *Langue d'Oc* and of the *Langue d'Oil* belong to the tenth century.³

§ 51. The same thing occurred with the Normans, or Northmen, upon their settlement in Romanized, now also Germanicized Gaul, as with the Franks, in regard to their language. The Scandinavian dialect, or idiom, which they carried with them, also became merged into the *Walloon* in the course of a few generations, having been retained for a longer or shorter period by the nobility and their retainers, and afterwards appearing only upon the surface of the common speech of the country. The new dialect formed by that means, has been termed *Norman-French*, of which we have the earliest monument in the *Laws of William the Conqueror*, promulgated between A. D. 1066 and 1087.

§ 52. 3. The *Alamanni*, or *Suabians*. The appellation *Alamanni*, or *Alemanni*, from the Teutonic "al," *all*, and "mann," *a man*, and denoting *all men*, was applied by the Romans, if they did not adopt it from those who had assumed it for themselves, to a confederacy of peoples between

from the Anglo-Saxon "*Wealhas*," plural of "*Wealh*," *a Welshman*, primarily *the inhabitant of another country*, *a stranger*, or *foreigner*. See Gloss. *sub nom*.

³ The dialects of the French amount to twelve, and under these are ranged upwards of seventy subdivisions, all distinctly marked. To the *Bask* and the *Bas-Breton*, spoken within the same territory, we have already alluded.

We will here observe that the very structure common to the Italian, French, Spanish, and Portuguese languages, and set forth in our remarks upon the origin of the first, would prove them all indebted to the same modifying influences operating upon different elements, an influence necessarily posterior to the Roman, or Latin, and therefore no other than Germanic.

the Danube, Rhine, and Neckar, the main body of which was formed of the Suevi, Suavi, or Suabians,¹—a name originally belonging to the region of the Baltic,² or perhaps carried thither, but afterwards more widely extended, and composed itself of Semnones,³ Marcomanni,⁴ and numerous other tribes, especially the more southern Istaevonian. Some of these peoples had been driven back by the Romans to the eastern side of the Rhine, and they now united with all of their countrymen who would join them, to oppose the further progress of their arms. They were first met by the emperor Caracalla, in the beginning of the third century of our era, upon the banks of the Main; but he accomplished nothing against them except the treacherous murder of some of their youth, for which exploit he arrogated to himself the surname of *Alamannicus*. In the succeeding reigns, they became the assailants of the Empire, and at one time entering Italy in great force, advanced almost within sight of Rome; but they were finally repelled, and at length overcome by Aurelian. In A. D. 496, their confederacy was entirely dissolved by the Franks, who, under Clovis, or Clodwig, defeated them in a bloody battle near Cologne, an event which led to their dispersion through the north of Switzerland, Alsace, Baden, Wurtemberg, Suabia, Bavaria, the northern parts of Austria, and beyond the Alps into Italy. They are now particularly

¹ A name of uncertain origin.

² Called from them "*Mare Suevicum*," the *Suavian*, or *Suabian Sea*.

³ Probably denoting *confederates*, being related in its root to the Teutonic "*samen*," to *assemble, unite, confederate*; with which compare the Anglo-Saxon "*somnian*," "*samnian*," and the other cognate words, as given under the same in Gloss.

⁴ Or, *Border-men, borderers*, or *MARCH-MEN*, from the Teutonic "*marc*," a *border, a MARCH*, and "*mann*," a *man*, a name derived from the position of their settlements.

represented by the *Schwaben*, or Swabians, and in general, by the inhabitants of Upper Germany. Indeed, they may be said to have constituted the main body of the German people, especially in the middle and south of the country, after the migration of some of the other confederacies either wholly or partially, whence the reason that we find Germany called from them in several of the continental languages.⁵

§ 53. The *Alamannic* dialect, which combines to a certain extent many peculiarities of the various Germanic idioms, is such as would naturally proceed from the union of distinct forms of a common language. In some respects, it allies itself very closely to the Moeso-Gothic, as the Gothic ingredient in the Suevic name was by no means small or unimportant. In the course of time a more southern influence gave it peculiarities in consonantal and other sounds, which have been preserved to the present day, and which, though inducing more or less harshness upon its earlier pronunciation, impart additional variety and rhythm to its tones. It now appears in the noble form of the *Higher*,¹ or *Upper German*, a language which having already enriched the world with intellectual treasures of a superior order,—which having developed researches of the human mind unsurpassed for depth, and conceptions unrivalled for freshness of coloring and brilliancy of hue, is

⁵ *Allemagne* in French, *Alemania* in Spanish, and *Alemanha* in Portuguese. It was very natural that the Franks and the Goths, leaving the Alamanni behind with so widely extended a name, should afterwards denominate their fatherland from them.

¹ As the usual terms, *High* and *Low*, applied to the German, have reference to the distinctive features of the modern language as spoken in Southern, Upper, or Higher Germany, and Northern, or Lower Germany, we have preferred those of *Higher* and *Lower* as more definitive, and less liable to misconception. The distinction, therefore, is properly geographical, and is not made with regard to the *quality* of the language in either section, although the Higher German, as almost universally the language of books in later times, is entitled to the pre-eminence. In some periods of the Empire, Lower German had the predominating influence.

destined to show forth still greater triumphs of genius through generations to come. It was principally the writings of Luther, in connection with the Reformation, that gave an impulse to this form of the great mother-tongue.²

§ 54. 4. The *Batavi*. The *Batavi*,¹ who, according to Tacitus, were originally the same as the *Catti*, or at least offsets from that tribe of the *Germani*, occupied the country about the mouth of the Rhine, now forming a part of Holland. Caesar, by whom they are first brought to our notice, locates them in his day between the *Waal* and the other branches of that river to the north. They early became the allies of the Romans, who in many of their wars found them their main support, and who always showed for them

² The following are the principal productions in the Alamannic, coming down to the era when that dialect passed into the more modern German: an "Exhortation to Christians," A. D. 720; a "Translation of the Rules of St. Benedict," by Kero, a monk, A. D. 800; a "Latino-Theotisc Glossary to the Old and New Testaments," by Rhabanus Maurus, A. D. 850; a "Poetical Paraphrase of the Gospels," by Otfrid, a Benedictine monk, A. D. 860; a "Translation of the Book of Psalms, with a Commentary upon it," by Notker, a monk of St. Gallen, A. D. 1020; the "Lays of the Minnesingers," extending from the 12th to the 14th centuries, and containing among them the celebrated epic of the *Nibelungen Lied*, or *Song of the Nibelunger*, by Henry von Ofterdingen, A. D. 1150, with other poems of great beauty; the "*Schwaben-Spiegel*," or *Swabian Mirror*, a code of provincial laws, A. D. 1250; the "*Edelstein*," or *Gem*, a collection of fables by Boner, a Dominican monk, A. D. 1324-1349; after which we have different versions, either of the whole or of portions of the Sacred Scriptures, exhibiting the transition-state of the language, both in grammatical forms and in words themselves.

¹ The Latinized form of the native "*Bataver*," or more properly "*Batauwer*," denoting *the inhabitants of a good land, or country*, from the Teutonic "*bat*," or "*bet*," *good*, and "*auwe*," "*ouwe*," "*uwe*," or the like, *a land or country*, with a further significant termination. The name is said to be still preserved in a part of Gelderland, called the *Betuwe*, i. e. *Good-land*. With regard to "*bat*," or "*bet*," compare *Gloss.* § 63.

peculiar marks of regard,³ and continued for the most time faithful to the Empire until the period of its decline, when they were overwhelmed themselves in its downfall. About the time of the taking of Rome by Odoacer, their name disappears almost entirely from history. In A. D. 287, their possessions had been invaded by the Chamavi, and in A. D. 358, by the Salian Franks,⁴ while other neighboring peoples continually encroached upon their borders. Their country, with its new occupants, remained attached to the Frankish dominion until A. D. 903, from which date it began to be governed by independent counts, afterwards styled *Counts of Holland*. Some, however, would refer the sovereignty of the counts to the age of Charlemagne, under whom they say Holland became a feudatory. The name is derived from the *Old Dutch* "ollant," a word which denotes *marshy, fenny, or boggy ground*, and first appears in A. D. 1064.

§ 55. But the invaders and successors of the Batavi, of whom we have spoken, did not confine themselves to the *Insula Batavorum*, and the adjoining districts. They spread over the greater part of what has since constituted the Netherlands, now comprising the kingdoms of Holland and Belgium. In A. D. 1579, the most of the provinces of the former country revolted against Philip II. king of Spain, the last count, and two years afterwards were joined by the others, forming a league under the name of the *Seven United Provinces of Holland*. Of those which remained at-

³ They appear to have been usually styled "*socii*," and "*amici et sodales populi Romani*."

³ The Batavi revolted against the Romans in the reign of Vespasian, and extorted from them many concessions in their favor. They were afterwards brought under greater restrictions both by Trajan and by Hadrian.

⁴ Those of the Batavi who remained from the exhausting levies of the latter wars of the Empire, were swallowed up by these invaders.

tached to Spain until their cession to the house of Austria by the peace of Utrecht in A. D. 1703, Flanders became the most conspicuous.

§ 56. Of the language of the ancient Batavi we know nothing, except that it was Teutonic. The earliest specimen belonging to the region which they occupied, and by some termed *Old Dutch*, falls in the age of Charlemagne, about A. D. 800, and identifies itself in many respects with the Lower German of the same period, from which indeed there is no reason that it should have differed much, as the Frankic peculiarities appearing upon its surface also exhibit themselves in that order or diversity of the Germanic. The nice shades of the *Batavic*, which must have been very nearly related to the Ancient Friesic, if not one and the same dialect, had long disappeared through the blending of the various tribes that, as we have intimated, rushed in upon the diminished and diminishing Batavi, as the Roman power declined. In the thirteenth century, the new tongue became divided into *Dutch* and *Flemish*, the latter being an improved form, as the Flemings then rose to the pre-eminence. Afterwards the Hollanders acquired the most power and influence, and upon the union, in A. D. 1581, the *Dutch*, or *Hollandish* was made the language of the government, consequently becoming the vehicle of the learned, and of the press. Few languages have been more ennobled by great writers than the Dutch, around which clusters a constellation of bright names; and it is probable that the Flemish, by throwing off trammels, may hereafter regain an eminent station.¹ Of the less important dialects of the Dutch, such as those of Gelderland and Overijssel, the former of which approaches the German more nearly than any other one of the class, it is unnecessary to speak.²

¹ Flemish continues to be spoken in all Flanders, North Brabant, and a part of South Brabant. In other provinces, as well as in one division of the last-mentioned, Walloon, a modification of the old language of that name, is the common speech of the inhabitants.

² The earlier monuments of the language that we have been considering, are: a "Translation of the Psalms," to which we have had reference; a "Copy of the Charter of Brussels, in A. D. 1229;"

§ 57. 5. The *Frisii*, or *Friesians*. The principal seat of the *Frisii* has been placed between the Rhine and the Ems, but they were extended, with only a few interruptions, along the whole coast of the German Ocean, from the Scheldt to the Elbe, and even beyond the latter river into the Peninsula of Jutland. Their southern border was more or less pressed upon, and indented by the Batavi, Bructeri, Chamavi, and especially by the Chauci, until the last, with their confederates, assuming, as we have seen, the name of Franks, abandoned the country; while those about the mouth of the Elbe, particularly after the departure of the Chauci, were invaded by the Saxons from the neighboring islands,² at the same time that the limits

"Reinaert de Vos," or *Renard the Fox*, an allegorical and satirical poem of great celebrity, which first appeared in the Old Flemish dialect, Part I., about A. D. 1150, and Part II., a hundred years afterwards; the *Writings of Jacob van Maerlant*, called the Father of the Dutch and Flemish Poets, who lived from A. D. 1235 to 1300; the "*Rijmkronijk*," or *Poetical Chronicle* of Melis Stoke, which falls about A. D. 1283, near the time the Hollandish ascendancy began; the "Charter of Leyden, in A. D. 1294;" the "*Rijmkronijk*" of Jan van Heelu, A. D. 1291; the "Life of Jesus," a harmony of the Gospels, belonging to the latter part of the thirteenth century; the "*Spiegel onser Behoudenis*," or *Mirror of our Redemption*, one of the first books printed by Koster, and supposed to have been issued in A. D. 1424; the different *Versions of the Sacred Scriptures* published between A. D. 1477 and 1581; from which time the more modern productions of Cats, Hooft, De Groot, or Grotius, Camphuyzen, and others, begin to date.

¹ According to the later Roman writers, *Frisonēs*, and *Fresonēs*, and to the Greek authors, *φρίσσιοι* and *φρίεσιοι*. So called from the coldness of their climate, the root of their name being found in the Teutonic "*frisen*," or "*friesen*," to freeze. Hence, too, the ancient name of their country always preserved, *Friesland*, like *Ísland*, or *Iceland*.

² The *Saxonum Insulae*, off the coast of the Cimbricus Chersonesus.

of their brethren within the Chersonesus were greatly narrowed by the gradual encroachment of the Jutes, on the north, and of the Angles on the east. Having occupied the shores of the sea for some ages before our era, as from their position they must have been among the foremost of the Germanic tribes in their advance into Europe, and being strongly attached to their native soil, as all maritime people usually are, the Frisii, probably in order to avoid removal from their settlements, as well as any disturbance in their possessions, and for other reasons, readily entered into an alliance with the Romans upon their appearance against them.³ That alliance, though they were afterwards brought into subjection to the Roman sway, and the subsequent withdrawal of their more powerful neighbors at different intervals, tended very much to preserve their nationality for centuries; but the unceasing inroad of the Dane on the one side, and of the German and Hollander on the other, has left them no more than the dispersed fragments of a name. As a people who always maintained individuality of character, who made it a point never to submit to a law not enacted for the public good, nor suffered the least invasion of private rights by the sovereign power, the Friesians must command our regard; at the same time that, apart from historical testimony in the matter, we are led to look upon them as almost an integral portion of our Anglo-Saxon ancestors, if indeed either the Angle or the Saxon character stood in need of a Friesian ingredient.

§ 58. *Friesic* is still spoken in Friesland, a district of country in the Netherlands surrounded on every side but the east, by the *Zuider Zee*, and extending in that direction as far as the *Jade*, under the name of *East Friesland*, as well as upon the opposite

³ Under *Drusus*, in the reign of *Augustus Caesar*, and prior to the *Cheruscan war*.

shore of the Zee, under that of West Friesland, or North Holland. Since the close of the sixteenth century, however, it has almost entirely disappeared from the two last-mentioned sections, but remains vernacular in Sagelterland, or Saterland, between the Ems and the Lee, and in the district of Bredsted, Duchy of Schleswig, where it is more or less mixed with Danish. These dialects are respectively termed the *Sagelterlandic*, or *Saterlandic*, and *North Friesic*. In Friesland Proper, the seat of the Frisii of Tacitus, the language bears the name of *Country Friesic*, differing but little from which are the *Hindelopian* and the *Schiermonnikoogian*, spoken in the villages of Hindelopen and Schiermonnikoog in the same region, and known as the *Town Friesic*. Friesic is interesting to us as a language which has preserved its originality in a great measure for ages, and as being very nearly related to the Anglo-Saxon, upon words and forms of which it throws not a little light, a light that is also reflected downward upon the English. *Old Friesic* does not differ materially from the modern tongue.¹

§ 59. 6. The *Saxons*, divided into *Old Saxons* and *Anglo-Saxons*. The first notice which we have of the Saxons in Europe, and which is by Ptolemy, places them upon the *Saxonum Insulae*, three small islands off the coast of Jutland,¹ with settlements either newly established, or, what

¹ The *Old Friesic* has been more or less preserved in the "Asegu-bók," or *Book of the Judge*, containing the laws of the Rustringer, located about the Jade; date A. D. 1212-1250; the "Littera Brocman-norum," or *Written Law of the Brócmen*, who lived in East Friesland, A. D. 1276-1340; the "Amesga-riucht," or *Code of the Ems*, A. D. 1276-1312; the "Keran fon Hunesgena-londe," or *Statutes of the Country of the Hunsingoër*, A. D. 1252 as revised, but dating further back in their first promulgation; the "Jeld and Botha," or *Currency and Mulcts*, for the several parts of Friesland, A. D. 1276; the *Old Friesian Laws*, of a more recent date than the foregoing, published by the learned Friesian commentators Wierdsma and Brantsma; the *Leeuwarden Charters*, and the like.

² North Strandt, Busen, and Heilig-island, or the *Holy Island*, the seat of worship of the idol "Foseti," and supposed by some to be the

is more likely, still remaining upon the opposite coasts of the Chersonesus, and especially about the mouth of the Elbe. It has been a matter of wonder with some that they are not mentioned by Tacitus, who is remarkable for his deep research into the ethnical state of Germany in his day, but they must have escaped his observation from the position and the small extent of the territory which they occupied at the time. If we might also hazard an additional conjecture with regard to his silence about them, we would in like manner attribute it to the partial but temporary absorption of their name by their kindred tribes, the Jutes and Angles—an opinion fully justified by the history of more than one of the Germanic peoples, as well as borne out by facts afterwards developed, and connected with the conquest of Britain, as will clearly appear. Others are disposed to regard the Fosi² described by him as the same people, since Saxones were found in possession of their country within a century afterwards; but their name offers no clue for ascertaining the truth of the supposition, nor are there any incidental circumstances to verify it. On the

island described by Tacitus as containing the “*sacrum nemus*,” or *sacred grove* devoted to the goddess Hertha, or *Earth*, though this distinction has been assigned by others to Rugen in the Baltic, and we think with more plausibility, as far as the natural features and traditions of the latter are concerned, while the name of the other, handed down from time immemorial, would seem to justify its claims.

² The *Foxes*, as their name would seem to imply, from the Lower Germanic “*voes*.” The idol Foseti, in connection with Heilig-island, would at first sight identify them with the Saxones, but as that object of worship is not mentioned by any writer prior to the eighth century of our era, it is likely that it was carried thither by emigrating Fosi, long after the power of the Saxons had become established on the main. And this opinion is corroborated by the fact that the Fosi, in the days of Tacitus, were dwelling near the sources of the Visurgis, or Weser, and at the other date to which we have referred, Heilig-island was denominated Fossetis-land.

contrary, the hypothesis is hardly tenable, as the Fosi had never been a tribe of any note; and to imagine that they would have relinquished their distinguishing appellation upon an increase of power, is altogether unreasonable. They must therefore have become incorporated with the conquering Saxones, as these advanced southward, a movement which was subsequently favored and accelerated by the withdrawal of the Chauci and other Frankish tribes, as we have already seen, from the neighborhood of the Baltic. Indeed it was principally owing to this migration of the Franks, as likewise of the Goths, and other confederated peoples of Northern Germany, that the Saxon name received an impulse which resulted in its supremacy throughout the same region, and which afterwards gave it an important influence, at different periods in the affairs of the Holy Roman Empire, besides preparing the way for its introduction upon a soil, equally, if not more propitious to its full development.

§ 60. The Saxons, upon the extension of their name and power on the continent, became divided into Eastphalians, Westphalians, Angrivarians, North-Albingians, and Trans-Albingians, according to their situation with regard to the Weser and the Elbe, and the North Sea, occupying a district of country comprised between the Rhine on the one side, and the territory of the Danes on the other, with its southern border resting upon the Alamanni, except where it touched the dominion of the Franks. With this people they were engaged in incessant conflict, oftentimes attended with the greatest success, until the reign of Charlemagne, who, after a bloody war of thirty-three years, reduced them to feudal subjection, and compelled them to embrace Christianity by renouncing the worship of Wóden and being baptized. Those of them who remained upon the continent, after many of their countrymen had emigrated to Britain, were termed by the Angles who consorted with

the latter, *Eald-Seazan*, or *Old Saxons*, an appellation by which they are still distinguished.

§ 61. Those of the Saxons who, as we have just intimated, continued to occupy both their ancient and their newly-acquired localities on the continent, spoke what is called the *Old Saxon* dialect, the immediate progenitor of the *Lower German*, and differing from the Anglo-Saxon only so far as the two languages were developed under different circumstances. Lower German now prevails, in various provincial dialects,¹ from the Rhine to the borders of Livonia and Estonia; in the southeastern part of Westphalia, running into the Higher German, and on the confines of the Netherlands, mixing with the Dutch; but it is heard in its greatest purity within the territories of Holstein and Schleswig, and in South Jutland. It was found in its most flourishing stage just before the Reformation, from which time it began to be displaced as the idiom of the press and of high life by its more successful competitor. The Lower German is a softer and richer form of speech than the Higher, at the same time that it possesses all the force of expression and facility of composition which distinguish the latter, and assimilate it in that respect to the Greek and the Samkrit. It is also more nearly allied to the English. Whether it will ever rise again to importance must depend upon the future political state of Germany.²

§ 62. We have found the peninsula of Jutland¹ inhabited

¹ The number of the dialects belonging both to the Upper and the Lower German, besides those on the Italian side of the Alps, is between fifteen and twenty.

² The chief works illustrative of the *Old Saxon* dialect are the following: "The Heliand," or *Savior*, a Harmony of the Gospels in alliterative lines, belonging to the early part of the ninth century; a "Translation of Tatian's Harmony of the Gospels," A. D. 890; a "Chronicle in Rhyme," entitled "Battle of Henry I., the Saxon, against the Huns," A. D. 1216; an "Allegorical Poem on Love and Fidelity," A. D. 1231. But the two last poems begin to show the transition to Lower German, which form of the common language of Germany becomes more fully developed in the productions of the two succeeding centuries.

¹ So called from the Jutes, and pronounced *Yutland*. Its more

at first by Kimbri, who, as we have before observed, gave it the name by which it was known among the ancients. These Kimbri were afterwards either displaced, or swallowed up by invading Teutones of the Germanic branch, so that their name in the end entirely disappears from the history of the Chersonesus. But the Germanic invaders themselves, divided into Jutes,² Strand-Friesians,³ Saxons, and Angles,⁴ and yet connected by dialect, by manners, customs, and civil institutions, were in turn obliged to retire in a great measure, before the Dane, from the plains of Scandinavia.⁵

ancient name was "Reid-Gotaland," to distinguish it from "Ey-Gotaland," the *Insular Gothland*, or *Jutland*, which confirms the opinion advanced in the following note.

² The name "Jute" is found variously written by old authors, so as to give *Geat*, *Giot*, *Jet*, *Jot*, *Juit*, *Uit*, *Iot*, *Eot*, and is evidently nothing more than a modification of "Goth." So multifarious an orthography also affords us a clue to the sound of the Saxon *g*, especially before the soft vowels.

³ So called from their situation. Their district was denominated Friesland Minor.

⁴ The "Angli" of Tacitus and other ancient authors, and the "Angle," "Engle," and "Englan," of the Anglo-Saxon writers. At the time of the invasion of Britain they occupied the district of Anglen in what is now the Duchy of Schleswig. Their name is supposed to have been derived from "angel," "angl," a *hook*, or *sort of barbed instrument*, which they used in war as well as on other occasions, throwing it after the manner of the modern harpoon with great dexterity. It was also in use among the Franks, who probably adopted it from this people, their kinsmen, and at one time their neighbors.

⁵ "Dane" denotes *the inhabitant of a plain, or valley*, from a root corresponding to that in the Anglo-Saxon "denu," a *plain, vale, dale, valley*, DEN, in the old sense; Gloss. § 46. Scania was their original seat, from whence they gradually proceeded to the conquest of Ey-Gotaland, and afterwards of Reid-Gotaland, and where they continued to hold possessions. But according to Snorre Sturleson's *Ynglinga Saga*, the name of the people was derived from one of their early sovereigns, *Dán the Magnificent*!

§ 63. This opinion of the entrance of the Danes into the peninsula, and of their advance southward, until they were finally arrested by the barrier which the Old Saxons, as well as those Jutes and Friesians who never sought a home off the continent, opposed to their further progress, is confirmed by the extension of the *Danish* form of the *Scandinavian*, or *Old Norse*, in the same direction, until it meets the dialects of Germanic origin.

§ 64. The Danes having gained a footing upon the northeastern coast of the peninsula, first came into collision with the Jutes, who were established in the same parts. These gradually yielded before increasing numbers, until, being unable to recede any further, many resolved to seek settlements elsewhere; and accordingly we find, A. D. 449, three "ceóls," or vessels manned by Jutish warriors, under the conduct of two brothers, Hengist and Horsa, as pioneers in the enterprise, arriving at Ebbs-fleet in the Isle of Thanet, at a time when the Britannic chiefs, with Vortigern, or Gwrtheyrn, king or supreme ruler,¹ were assembled in council for the purpose of devising means to resist the continual incursions of the Scoti from Ireland, and of the Pihts from the northern part of the island. The Britons had been previously abandoned by the Romans, who were obliged to call in all their remote troops to defend the ancient territory, and the very walls of the Eternal City, and, little foreseeing the consequences of the step, cheerfully agreed to employ the new-comers as subsidiaries. The latter having been very successful in their expeditions against the enemy, at various points, and requiring a larger force to make attacks that would be attended with a permanent effect, were allowed to call over others of their

¹ Romanized Britain had been divided into thirty "civitates," or states, which upon the withdrawal of the protection of the Empire became so many distinct sovereignties, each governed by a native ruler, who was styled *king*. Gwrtheyrn was the first that had risen to supreme authority over the rest.

countrymen to their aid, and had the Isle of Thanet assigned them as their place of residence. Seventeen more "ceóls," therefore, shortly arrived to their assistance, bringing with them "the blue-eyed Rowena," daughter of Hengist, and not long afterwards the additional number of forty, with the son and kinsmen of that chieftain. The object for which they had been first employed being now accomplished, the Britons were desirous of dismissing them, which disposition on their part led to disputes, and finally to a war, that was carried on with alternate success for the space of six years. It is said that at one time, after the battles at Aylesford and Stonar, in the former of which Categirn, son of Gwrtheyrn, fell on the side of the islanders, and Horsa on that of the Jutes, Hengist abandoned his original intention of making a fixed settlement, and retired from the country. But whatever his intentions were in retiring, we behold him appearing again with a larger force, and by the decisive victory which he gained over his antagonist at Crayford, in A. D. 457, fully establishing his power in Kent. His subsequent battles were both numerous and well contested, but Jutish valor prevailed over Britannie desperation in almost every case, and at his death, he left to his son Aesca a kingdom composed of Kent, the Isle of Wight, and a part of Hampshire.

§ 65. As it would be foreign to our purpose to enter into the particulars of the conquest of Britain, which we have seen commenced by the Jutes, we will give merely the outlines of the history that follows.

§ 66. The success of the Jutes inducing others from the peninsula to make similar attempts, in A. D. 477, Ella, a Saxon chieftain, arrived with a small band of followers, and being afterwards joined by fresh adventurers, probably from his own native district, he succeeded at the end of fourteen years, despite unceasing opposition from the Britons, in founding the kingdom of the South-Saxons, or of South-

Seax, now Sussex. Two years after the date of this event, in A. D. 493, another and a still more powerful expedition sent forth from the same people, under the conduct of Cerdic and his son Cynric, who were aided at the outset by a band of allies led by Porta,¹ and subsequently recruited by a large force under Stufa and Wihtgár, proceeded to the establishment of the kingdom of the West-Saxons, West-Seax, or Wessex, comprising in its fullest extent the part of Hampshire that had remained unconquered by the Jutes, Berks, Wilts, Dorset, Somerset, Devon, and a section of Cornwall. It required an incessant struggle of twenty-six years, in which both the Britons and the Saxons put forth their utmost strength, and in which the celebrated Arthur figures as the hero of the former, to enable Cerdic to lay even the foundation of his power. But his successes were continued by his equally enterprising and brave son Cynric, and grandson Cealwin, so that at the expiration of eighty-two years, Wessex had become the most extensive and formidable of the newly-constructed sovereignties. Meanwhile the third Saxon kingdom, that of the East-Saxons, or of East-Seax, or Essex, embracing the present shire of the same name, Middlesex, and the southern part of Hertford, and containing the future metropolis of the whole dominion, was begun by an invasion in A. D. 527, and being supported by the collateral aid which those already established afforded, was soon placed beyond the reach of danger from the common enemy.

§ 67. But that which was to consummate the conquest of the greater part of Britain, was the invasion of the parts lying on the north of the Saxon and Jutish settlements, by the Angles, who, influenced by motives of self-preservation,

¹ Porta effected his landing at what was afterwards called from him Portsmouth, though a different derivation has been given for the name of the place by some; Gloss., *sub. nom.*

and by other reasons, resolved upon making a change of soil. They accordingly commenced that series of migrations, which eventually led to their almost entire removal from their native country,¹ and which affixed their name upon the land of their adoption, to be retained forever afterwards.

§ 68. Of the first incursions made by the Angles, and which date from A. D. 527, simultaneously with the founding of the East-Saxon monarchy, and while Cerdic and Cynric were contending with the Britons in the south, no records of the particulars have reached us. We only know that they succeeded in establishing the kingdom of East-Anglia, comprising Norfolk, Suffolk, Cambridge, a part of Bedford, and the Isle of Ely. But in A. D. 547, the most formidable expedition which had yet appeared against the island was sent forth. That expedition was conducted by Ida, who, after the numerous and bloody engagements which the history of the Anglo-Saxon conquest discloses in every page of its progress, firmly erected his throne upon the ruins of the ancient Bernicia, or Bryneich, a district of country comprehending Northumberland, and the south of Scotland between the Tweed and the Frith of Forth. A part of this territory, however, remained in possession of the Britons, or Kymri, until the close of the tenth century, but in the mean time continually decreasing, and had been called from them *Cumbria*, whence *Cumberland*. Upon the death of Ida in A. D. 559, and the accession of Adda, one of his twelve sons who had accompanied him to Britain, to the throne of Bernicia, Ella, commonly styled "the Northern," a powerful chieftain of the same people, withdrew from his allegiance with a large body of followers, and having overrun the province of Deira, the old Deifyr, between the Tweed and the Humber, set up the third Angle kingdom, embracing York, Durham,

¹ Bede intimates that their migration to Britain was so complete, that their native district remained quite a desert.

Northumberland, Cumberland, Westmoreland, and Lancashire. The fourth, that of Mercia, owed its origin to Crida, A. D. 586, if not to the inroads of inferior chieftains before that time, and comprised Leicester, Lincoln, Northampton, Rutland, Huntingdon, the northern parts of Bedford and Hertford, Bucks, Oxford, Gloucester, Warwick, Worcester, Hereford, Stafford, Shropshire, Chester, Derby, and Nottingham. Mercia itself having been conquered by adventurers from Deira, was at first considered but an appendage of the latter, and therefore not Crida, but Penda his grandson, has been looked upon by some as standing at the head of its independent sovereigns.

§ 69. It is uncertain whether any of the inhabitants of Friesland Minor, or the Strand-Friesians, accompanied the Jutes, Saxons, and Angles to Britain; but at the same time rendered very probable when we take into consideration that these different peoples dwelt contiguous to each other, that they were not only mutually, but very nearly related, and that, from their position, the same causes which compelled the Jute, Saxon, and Angle, operating as they did, to abandon their native soil, would also act against the Friesian in a similar manner. Besides, although omitted by Bede in his enumeration of the tribes that either successively or simultaneously engaged in the conquest of Britain, they are mentioned by Procopius; and according to the Saxon Chronicle, in A. D. 897, Friesians, who must have been natives of the country, fought along with the Angles under the banner of Alfred the Great against his Danish enemies.

§ 70. We have thus found eight distinct sovereignties established in Britain by the invaders from Germany—one Jute, three Saxon, and four Angle—comprehending what is now usually styled the Saxon, or Anglo-Saxon Octarchy.¹

¹ Once generally termed a Heptarchy. "The word heptarchy,"

Within the limits which they embraced, the native population had been either exterminated, or reduced to a state of abject slavery. Thousands, both to avoid the latter evil and to escape the sword, crossed over into Gaul, and took refuge in the ancient Armorica, where their descendants still retain the national idiom, though modified, and pass under the name of *Bas-Bretons*, while the greater part of the survivors retired among their scattered countrymen who occupied the mountainous and otherwise inaccessible districts of the island, especially Cornwall, and Wales, and the more northern section. But even there the Saxon and the Angle continued to pursue them, and their name would have been entirely blotted out before the expiration of another century, if civil dissensions had not begun to arise among the conquerors themselves. As early as A. D. 568, Ethelbert, the fifth king of Kent, invaded Wessex, at that time governed by Cealwin, who had succeeded to the title of *Bretwalda*, or *Ruler of Britain*,² an example which was followed at different times by others of the Anglo-Saxon sovereigns, until the octarchy, now a hexarchy, and again emerging into a heptarchy, finally ended in constituting but a single government in the hands of one man. That man, it has generally been said, was Egbert, who, instructed in the school of Charlemagne, upon his accession to the throne

says Mr. Turner, "came to be used from the habit of mentioning the two kingdoms of Deira and Bernicia, under the appellation of Northumbria. But though they were at times united under one sovereign, yet, as they became consolidated, Essex, Kent, or Sussex ceased to be separate and independent kingdoms; so that the term was still improper."—*History of the Anglo-Saxons*, vol. i., B. III., Chap. V., note 2.

² According to Bede, there were seven Bretwaldas before Egbert, A. D. 806, of which Ella king of Sussex was the first, and Cealwin, the second. It is not known how the title was obtained by the different sovereigns who held it.

of Wessex in A. D. 800, resolved to profit by the arts of government which he had learned ; and taking advantage of every occasion that arose from the distracted state of some of the other kingdoms, succeeded before his death in asserting the supremacy of his own over all the rest. But although Egbert made Wessex the predominant power in the island, it was neither he, nor even Alfred the Great,³ but Athelstán, grandson of the latter, and son of Edward the Elder, who rose to be the first monarch of England.⁴

§ 71. The Saxons being pagans, and worshipers of Wóden at the time of their invasion of Britain, destroyed all the monuments of Christianity that were found upon the island within the range of their conquests. Hence we find among them an entire ignorance both of the precepts and practices of our divine religion. But Gregory the Great, before he had ascended the papal chair, became very much interested in the nation from the surpassing beauty of some Anglo-Saxon youths whom he saw exposed for sale on one occasion in the markets of Rome, and after he had been chosen as head of the church, he determined to employ every means to effect the conversion of the people. Accordingly, in A. D. 596, he dispatched Augustine, with a number of other monks, in all about forty, upon a mission to the island, where they arrived the following year, taking with them interpreters from among the Franks, probably because Ethelbert king of Kent, and "Bretwalda," to whom they appear to have been directed, had married Bertha, a Frankish princess, and herself a Christian. Being received with kindness by Ethelbert, and allowed to pro-

³ Neither Egbert and his immediate successors, nor even Alfred the Great, adopted any other title than that of "king of the West-Saxons,"—"West-Seaxna cyning."

⁴ "Totius Angliæ monarchiam primus Anglo-Saxonum obtinuit Edelstanus," says Alured of Beverley, as quoted by Mr. Turner.—*Hist. of the Anglo-Saxons*, vol. i., B. III., Chap. XI., note 6.

mulgate their doctrines, they soon succeeded in drawing over several of those to whom they addressed themselves, to the faith of Christ, and before long, the king himself, who received the rite of baptism. Ethelbert, however, would allow no compulsion to be used towards any of his subjects; but in the course of a few years he had the satisfaction of seeing large numbers follow his example, an event to which the blessed St. Gregory had always looked forward as the consummation of his earthly happiness. From Kent the Gospel was carried into Essex, then subject to the former kingdom, but governed by Sabert, nephew to Ethelbert on the side of his sister, and although banished from both sovereignties by their successors, it was shortly reinstated, never more to be superseded by pagan rites. About A. D. 628, Christianity was also introduced into East-Anglia and Wessex, and in A. D. 655, into Mercia, after which diffusion it began to spread more or less rapidly in the other kingdoms, whither zeal and accident had carried it.

§ 72. From the introduction of Christianity among the Anglo-Saxons, may be dated the rise of their written literature; for although there is every evidence that characters—the *Runic*—were in use among them, as among all the early Teutonic peoples, still they were never employed for any extensive purpose—never for any thing else than to commemorate some leading event, or for funeral inscriptions. The poem of *Beowulf*, the *Scóp's Excursion*, and other compositions of the same character, may be older, but the *Laws of Ethelbert* are probably the first Anglo-Saxon production handed down to us, which was ever committed to writing.¹

¹ Even if the poem of *Beowulf* was composed in the days of Hengist, as some think, we need not conclude that it was at once committed to writing, as it may have been preserved in the memory of minstrels, and thus handed down to later times, like the Homeric *Rhapsodies*, and all literary productions in the early unlettered stage of a people.

3. The language which the Jutes, Saxons, and Angles carried them into Britain, was that form of the Germanic known as *Anglo-Saxon*, the noble foundation of our highly-improved

1. What shades of difference existed in the dialects spoken by several peoples, we are unable to say; but a comparison of the Laws of Ethelbert with other monuments that have descended to us, would lead us to infer that they were very slight. As, if there were any at first, it is probable that they became wholly effaced upon the West-Saxon supremacy, so that nothing remained but such verbal variations as are incident to any language in an unsettled state. Those differences of which we afterwards find, proceeded from causes that dated subsequently to the invasion and subjugation of the islands.

2. There is nothing that shows the extent and entireness of conquest so much as the substitution of the language of the conquerors for that of the conquered. The degree of the one is the index of the other, and hence no conquest could have been more thorough than that of Britain by the Anglo-Saxons, these not only changed local names in most instances as circumstances progressed, but refused the adoption of any terms from the native idiom. Hardly does a Britannic synonym appear on the face of the Anglo-Saxon, so that if the conquerors had acted as they began, instead of turning their arms against them, the remnants of the Kymric and Keltic would soon have been blotted out entirely from among the languages of the islands.

3. Pure Anglo-Saxon, the language of Alfred the Great, Abbot Aelfric, of the poet Caedmon and in general of the *Saxon Chronicle*, is that form which obtained before the Danish invasions, in every part of the island, and always in the southern, Saxon and Jutish divisions. It must therefore be regarded as the parent of the *English Proper* in contradistinction to that *Lowland Scottish* dialect, a rank which no one will deny to the former, at the same time bearing in mind that the foundation of the latter early became subject to foreign influences, and was developed under them for a much longer period.¹

Specimens of the following specimens of the Anglo-Saxon literature

§ 76. It may not be amiss to observe in this place that no language ever possessed greater capabilities, or more powers of development, so as to become fully adequate for all the purposes of human speech, than the Anglo-Saxon; and in saying this we only express a leading characteristic of the Teutonic tongues in general. The Anglo-Saxon, too, appears to us as one of the most original forms of language, not only containing words which from their formation and sounds we would be almost disposed to regard as primeval, but constructed throughout of elements definite as well as significant, and combining with such regularity as to constitute one beautiful and harmonious whole. We do not make this assertion at random or from prejudice, but in accordance with a full conviction of the judgment, after close study and

have been issued from the press at various times, beginning with A. D. 1567: "Aelfric's Sermon of the Paschal Lamb;" the "Civil and Ecclesiastical Laws of the Anglo-Saxons," in one edition of which are added, "the Laws of Edward I. and of Henry I., in Latin, and those of William the Conqueror in Norman-French;" the "Gospels of the Four Evangelists," in one case with the Moeso-Gothic version; "Aelfric's Treatise concerning the Old and New Testaments;" a "Paraphrase of the Psalms of David;" "King Alfred's Version of Bede's Ecclesiastical History of the Anglo-Saxons;" "Caedmon's Poetical Paraphrase of the Book of Genesis and other Parts of the Sacred Scriptures;" "Aelfric's Latin Grammar for the Use of Anglo-Saxon Youths;" the "Saxon Chronicle," continued to A. D. 1154, but in genuine Saxon only as far down as A. D. 1079 or 1100; "Aelfric's Heptateuch, Book of Job, and Gospel of Nicodemus, with a Fragment of the story of Judith, the latter in Dano-Saxon (?);" "King Alfred's Version of Boethius, *De Consolatione Philosophiae*;" "Aelfric's Homily on the Birthday of St. Gregory;" "King Alfred's Version of the Histories of Orosius;" "King Alfred's Will;" "Beowulf, an Epic, and other Poems;" "Miscellaneous Poetry," by Conybeare; the "Menologium, or Poetical Calendar of the Anglo-Saxons;" the "Anglo-Saxon Version of the Story of Apollonius of Tyre," upon which Shakspeare's *Pericles* is founded; the "Codex Exoniensis," a collection of Anglo-Saxon poetry from a MS. in the library of the Dean and Chapter of Exeter; besides numerous detached productions belonging to the language. But there is much that remains to be brought to light.

ough investigation, carried as far as our limited opportunities allow.

77. It was in the year A. D. 787, and therefore prior to the reign of Egbert, that the Northmen, especially the Danes, who had succeeded to the naval depredations of the Vikings in the countries bordering upon the German Ocean, made their first appearance off the coasts of Britain. From that time they commenced a series of systematic operations against the island, at first for the sake of plunder, and afterwards in order to effect settlements, if not to compass the reduction of the Anglo-Saxon name, until under the leadership of Ragnar Lodbrog, lord of the Danish Isles, and afterwards under his brave but fierce sons, the last object came near being attained. They prevailed against the Angles and the Danes, which they laid waste in every direction, and, afterwards, conducted by the famous Hastings, would have succeeded with the same success against Kent and the Saxons, if they had not been eventually opposed by the superior arms of the great Alfred. This prince, the ornament of his age, the successful warrior, and both the patron and the protector of letters, not only broke the force of the attacks which particularly threatened himself, but by weakening the power of the Anglo-Danish sovereigns, prepared the way for its complete annihilation in the two next generations. Danish conquest, however, continued long enough in the north to affect to some extent, both the population and the language of that part of the island. And if we may receive an opinion on the subject, over high authorities, we may well say that the name "England," or "Engla-land"—*the land of the Angles*, or *the Angles'-land*, was first generally employed by them to denote the whole territory comprised in the Anglo-Saxon conquest.¹

Before the period to which we have referred, we find the two main tribes, "Angle" and "Saxon," used indiscriminately by those

§ 78. The Anglo-Saxon language having been equally established in its purity in the more northern parts of Britain as in the Saxon and Jutish kingdoms, by the first invaders, was afterwards extended, with the conquest of the country, throughout the Lowlands of Scotland, confining the Gaëlic to the Highlands. Subsequently the Danish invasion set mostly in the same direction, and having taken a general and continued hold upon the Angle possessors of the soil, from the commixture of dialect which ensued, arose what has been generally termed *Dano-Saxon*.¹ Some

bearing them, and also a West-Saxon sovereign styling himself "king of the West-Saxons," while at the same time he denominates his subjects "Englisc menn." So the country was in like manner called "Engla-land." But it was not until after the Danish conquests that the distinction between the different settlers was entirely abolished.

We will here observe that the term "Anglo-Saxon" is never found in the vernacular. It was constructed and employed by authors, especially foreign ones, who wrote in Latin. It was probably first carried to England from the continent, where the power of the Old Saxons was ever on the increase, whence "Saxon," usually in the most important or generic member of the compound, the second; while contemplating the people from the island itself, the relative number of the Angles would give their name the preference as the national denomination. Hence, we may add, the designation of the "land" or *country* by the Danes, particularly when we take into consideration that their first inroads were upon the Angle section.

¹ Professor Rask intimates in the Preface to his Grammar, that the Anglo-Saxon was never so much affected by the language of the Danish invaders as to justify the term *Dano-Saxon*, but at the same time he sets forth the opinion that there was such a reflexive influence from the island, as to lead to the corruption of some of the branches of the Old Norse. Now a direct influence upon the idiom of a country, especially when proceeding from numbers, must always operate with greater force than the contrary one. In the one case the forms of words become modified, while in the other, only words themselves and peculiarities of expression are adopted. Again, if the learned professor had sought for the true cause of the corruption to which he refers, he might have found it in the early Gothic invasion of Sweden, and in the incorporation of a large portion of the remaining Jutes, or

have supposed from the number of Scandinavian terms, we will not say *forms*, in the Lowland Scottish, that an invasion of the south of Scotland by Northmen took place in times prior to the Anglo-Saxon conquest of the island; but for such an opinion there is no other support, and we need not refer the introduction of those terms to an era more remote than the entrance of the first Danish settlers.² Besides, were the Scandinavians either able or disposed to undertake such distant expeditions in an age when their own country was still comparatively unpopulated, and their power so little developed that even in the beginning of the fifth century after Christ, they hardly dared attempt settlements upon the shores of Jutland in sight of their own coasts? The cause which afterwards drove the sea-kings and vi-kings forth to plunder and seek new homes, excess of population, had not yet begun

Gotas, by the Danes, upon their conquest, or rather their occupation of Ey-Gotaland, as well as of North Jutland. Hence the Old Norse, which was carried even at a later day into Iceland, not having come under any immediate influences of the kind by Germanic inroads upon Norway, was maintained in more purity, although there was nearly the same reflexive influence upon that country, chiefly from England, as upon Denmark. But that an acquaintance with the poetic and mythologic literature of the Anglo-Saxons, by the Scandinavians, tended very much to mould their own, there can be no ground for doubt.

² Dr. Jamieson is one of those who would deduce the Lowland Scottish both originally and primarily from a *purser* and *nobler* source than the Anglo-Saxon, and for that purpose he resorts to the Scandinavian dialects! But does the Scottish possess any of those peculiarities which distinguish the Scandinavian from the Germanic family of languages, and of which we have given some instances in § 34? And even if its origin could be traced to the former division of the Teutonic, why should the source be deemed either purer or nobler? because, forsooth, it is more *Gothic*? which seems to be the idea. We think, however, that we have shown that the Goths were neither Scandinavians, nor the Scandinavians Goths. We must regard the Doctor's *Dictionary*, or rather "*Idioticon*," of the *Scottish Language*, learned as it is, and valuable in some respects, as one of those effusions which Scottish spleen sometimes delights in casting forth against whatever is connected with the people of the sister kingdom, and their history.

to operate, nor do we see it acting in full force until the days of Ragnar Lodbrog.*

§ 79. In the second year of the reign of Ethelred, whose accession to the throne of England dates from A. D. 978, the Danes, who had not molested the shores of the island since the days of Alfred and his immediate successors, ventured to make their reappearance. Being ignominiously bought off, they stayed their depredations for some time, but afterwards entered upon their contemplated hostilities, in the prosecution of which they were assisted by treachery on the part of those who had been appointed to

* Upon this subject we give the sentiments of Mr. Turner, who derives his authority from Snorre Sturleson's *Ynlinga Saga*, and who, in speaking especially of Sweden, says: "Sweden had not a very extensive population till after the beginning of the eighth century. In the preceding age it was so full of woods and deserts, that it required many days' journey to pass over them. The father of Ingialld exerted himself to convert many forests and heaths into arable land. He made roads through parts which no human foot had explored; and by his wise industry, great extents of country were adorned for the first time by the cottages, corn, and people, of a flourishing cultivation. This part of the continent was, however, still so little peopled, that Olaf, the son of Ingialld, flying from Ivar, in the eighth century, found the country, from the west of the kingdom of Upsal to the Vener lake, an uninhabited forest. By the ax and by fire he cleared the regions about the river, which runs into the lake; and the province and kingdom of Vermaland under his auspices arose. It was not until the ninth century, that Jamtia and Helsingia, the two northern provinces of Sweden, received a permanent colony. Men flying from the tyranny of the preponderant sovereign, levelled the woods and spread themselves over the district. It seems to have been general throughout the north, that the interior parts of every country were wild solitudes. The sea-coasts were peopled; but as the natives undervalued agriculture, the adventurous spirits plunged into piracy, and the rest, addicted to hunting and pasturage, made few efforts to remove the frightful forests and extensive marshes which everywhere forbade their occupation."—*Hist. of the Anglo-Saxons*, vol. I., B. IV., chap. i.

defend the country. In A. D. 994, they appeared in still greater force under Svein,—at that time an exile from his dominions,—assisted by Olaf, king of Norway, when the same means was employed to get rid of them as on the former occasion. But in A. D. 1001, they returned again to exact the purchase of a peace, a requisition which a weak sovereign, the detestation of his subjects, was fain to comply with; and in the following year, by the advice of evil counsellors, was enacted that tragedy, the massacre of the Danes throughout the realm, which ended in the most direful consequences to the whole of England. The immediate result was the invasion and conquest of the kingdom by Svein, and the establishment of a dynasty in his own family, which, by producing a division of power, finally led to a competition between Harold the Second, a son of Earl Godwin and descendant of Svein by the female line, and William Duke of Normandy, for the English crown. Whatever merit the claims of William may have had, success made good his pretensions, and by the death of Harold at the battle of Hastings, in A. D. 1066, England finally passed under the Norman dominion.

§ 80. By some the Norman conquest has been considered a blessing to England, but the evils which it removed were far less than the calamities that it carried in its train; and when we reflect upon the misfortunes which it entailed on the country, the comparative state of barbarism into which it plunged society, and the check which it gave to the rising literature of the nation, we cannot but regard the good that grew out of it as altogether overrated by historians. Besides, the principle of the same good already existed in the Anglo-Saxon mind, and would have developed itself in the common order of things. But the Norman conquerors were too few in number to affect the stamina of the existing population to any great extent, or to change the most important and highly-prized of the civil

institutions of the kingdom,—institutions which were interwoven with the genius of the people, and to attempt to eradicate which would have been extremely injudicious as well as unsafe; and hence, in a few generations, when the crusades, and other causes connected with them, had lessened the superincumbent weight, we perceive the Anglo-Saxon element reappearing in all its pristine vigor. The final blending of the interests of the conquerors and of the conquered, and therefore of the people themselves, by a general system of intermarriages, was not consummated until the times of Henry II. and Richard I., if not until about the period of the accession of Henry III., in A. D. 1216, which constitutes an era in the history of England.

§ 81. After the Conquest, the Norman leaders or nobles occupied their strongholds, surrounded with bands of armed retainers, who were careful only of maintaining the authority of their lords, being well aware that their own powers and employment depended upon its preservation. A similar feature was presented by Neustria, when subjugated by the ancestors of the same people, and by Gaul in general after it had passed under the dominion of the Franks and others of the Germani, as already noticed. In such a state of things, there would unavoidably exist at first but little intercourse between the conquerors and those whom they had subjected, and whatever might be requisite, would be necessarily conducted through the medium of a new and factitious form of speech made up of essentials common to both,—a form of speech, or an idiom composed not so much of words themselves, adopted from either side according to caprice, or fancy, as of their stems, and having the loss of terminations, and the abandonment of inflections supplied by means of prepositions and auxiliaries. An idiom of the kind in the outset would be extremely meager, but as the two peoples using it became more intimately united, their respective languages, following the same principle as at the beginning, would gradually amalgamate with each other, presenting anomalies in many cases, but in general harmonious. Such is the history of all intermediate tongues and compound languages, and such would appear to have been the original formation of the

ish, the process being a slight modification of the Anglo-Saxon by the Danish form of the Old Norse, and subsequently, of gradation—shall we say, as regards the two periods, in the ending scale?—by the Norman-French.¹

32. But the formation of the English language having been effected in the way we have said, its construction in the second stage from the Anglo-Saxon¹ was owing less to the Norman element in the population of the country, than to the influence of the French; or how else can we account for the fact that the Lowland Scotch in the thirteenth and fourteenth centuries² resembled it much, as it is disclosed to us during the same period, that we may safely pronounce the one to have been almost identical with the other? Now it is well known that Scotland was not conquered by the Normans, nor did it ever fall under their sway, or even

What Sir Walter Scott states in his *Ivanhoe*, as quoted by my friend in his Introduction to the "Grammar of the Anglo-Saxon Language," could not have proceeded from any inferiority in the Anglo-Saxon, which at the time of the Conquest was indeed a far more cultivated language than the Norman-French, besides being more natural, and which, in the age of Richard Coeur de Lion, was fast gaining the ascendancy over its antagonist. It was natural that the Normans, as conquerors, and as a matter of convenience, should continue to use their vernacular, and in using it, employ their own terms in preference to others—terms which in the said cases they applied to the animal *on the table* and *in the field, stall, or pen*. The distinction made between "ox" and "beef," "calf" and "veal," "pig" or "hog" and "pork," and the like, was evidently subsequent, and proceeded from the final blending of the two peoples, and in some degree of the two languages. The Saxon *lamb*, however, never came to the Norman *agneau*, even on the table.

The period during which our language may be said to have passed its second stage from the Anglo-Saxon, and to have become properly *English*, is that intervening between the accession of Henry II. in 1154, and the reign of Henry III. In the reign of Richard I. the influence of the Norman began to be especially felt, from the contact into which the two peoples composing the kingdom were brought.

The earliest specimen of the Lowland Scottish belongs to the latter part of the 13th, if not to the middle of the 14th century.

pass under their influence; and unless we suppose an extensive migration to that part of the island from England, after the English was formed, and consequently long after the Conquest, of which there is no evidence, we must conclude that the same process which we have described as taking place in the production of intermediate idioms, occurred in the north solely from the Norse, as in the south from this and the Norman-French combined. But as nearly nine-tenths of the new tongue in England upon its foundation was Saxon, and, as we have intimated, it was chiefly owing to writers, those of the Walloon school, which had been flourishing at the court of Normandy for some time before the invasion of the island,³ that so many Norman-French words were transfused into it, we may reasonably infer, from the popularity of the same school at the court of Scotland, after it had been carried into the adjoining kingdom, that the dialect of that country would receive corresponding additions. It is true that such a modified form of the common language as the writings of the period to which we have referred exhibit, could have been wholly intelligible at the time the innovations were made, only to the foreign aristocracy and their immediate dependants, from whom it would naturally pass to others connected with them by various and constantly-recurring circumstances, a means by which alone all languages, especially in the unlettered state of society, are preserved both in their originality and purity. But comparatively pure Anglo-Saxon continued to be used in Britain, as the Saxon Chronicle bears evidence, simultaneously with the Norman, for upwards of a hundred years after the Conquest, from which time it began to assume a more barbarous form, by some styled *Semi-Saxon*,⁴ and by others, *Norman-Saxon*, finally settling down into *Old English*. The original tongue, however, was preserved by the lower classes, in general more or less unchanged, but in the

³ The Walloon school preceded the Provençal by some considerable time, since William, Count of Poitiers, and Raymond, Count of Toulouse, "the earliest troubadours of eminence," did not flourish until A. D. 1071 and 1092.

⁴ *Semi-Saxon* in the form of words, for so the term must be understood as having reference. In that sense *Norman-Saxon* would express the same idea.

usual ungrammatical and continually declining state into which any idiom in their keeping will eventually fall, and at this day exhibits all the shapes of dialectic variations. Perhaps the Lowland Scottish has handed down as many genuine Anglo-Saxon forms and sounds, as any of the local and sectional diversities of the English.

§ 83. The third stage in the formation of the English was distinguished by the abandonment of Norman-French words,¹ and the incorporation of others upon the Saxon element² derived immediately from the Latin, and adopted likewise from the Greek, as well as from many of the tongues of modern Europe, both Romanic and Teuton. A compound has thus been effected remarkable for force and beauty of expression; and when a further modification of the orthography of the new ingredients, so far as they remain opposed to the genius of the ancient element in that respect, shall have taken place, as also an amendment of the kind in many words belonging to the same element, the pronunciation of which has become changed in the lapse of time, few languages will surpass our own in analogy of form, and in all those qualities which

¹ A great many words adopted into English, and thought to be derived immediately from the Norman-French, can be traced directly to the Latin; but even following the guidance of Dr. Johnson, who in general is very incorrect in his derivations, and since whose day the principles of philology have been more closely investigated, we shall find that the number originating in that source is comparatively small. Of late years we have received a full share of French words, and it is much to be regretted that those which have fixed their claims upon us, could not have undergone the moulding process through which their predecessors passed. We should then have fewer anomalies in our orthography. *Bouquet*, for instance, if we must needs have the word, would be written either *boocay*, or *bocay*, forms certainly more pleasing to the Anglican eye; and the "Wolverine" would no longer read to the wondering "Hoosier," that "*buckets* (*bouquets*) of flowers" were cast at the feet of a Fanny Ellsler.

² The number of words in English unquestionably of Saxon origin, but not appearing in any Anglo-Saxon Dictionary in their native dress, from not being found in those works in the language which have come down to us, is very great.

constitute harmony.² There is certainly no form of human speech before which a higher destiny lies open.

VI. THE SAUROMATIAN, SARMATIAN, OR SLAVONIC.

§ 84. The *Sauromatian*, *Sarmatian*, or *Slavonic*. This was the sixth great race which entered Europe, and passed from the more northern regions of Central Asia. The territory over which it had spread in the time of Ptolemy, extended from the eastern confines of Germania to the unknown countries beyond the Rha, and was divided by the Tanais into *Sarmatia Europea*, and *Asiatica*; but in its fullest extent, after its limits had been pushed further south upon the migration of the peoples composing the Gothic confed-

² The American people owe a debt of gratitude to their eminent lexicographer, the late Dr. Noah Webster, for his labors in the improvement of the English orthography. But although he has expunged many barbarisms from the language in that respect, much still remains to be done; and we confidently look forward to the time, when the process upon which he proceeded will be fully carried out, even if it should tend to as marked a difference between the external features of the American tongue spoken in this country and in Great Britain, as between the political and civil institutions of the two countries. And as we then admire the fair and simple form of our institutions, we shall be able to take pleasure in contemplating the perfect symmetry and beauty of our noble language. It must not be inferred, however, that we would advocate any system which might tend to destroy the language as handed down to us by our fathers.

Now the foregoing paragraph was penned, and

back in 1838, when, in republishing his works, have deviated from his principle. They might have added to his system, and placed the new and the old in juxtaposition with each other, it is questionable whether they had the moral right to alter the

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eracy, it comprehended what is now a part of Turkey in Europe, of Austria, and of Prussia, Poland, Lithuania, Russia Proper, Little Tartary, Astrackhan, Orenburg, and other portions of the Muscovite Empire. This race in its advance westward, evidently moved, as the incursion of the Massagetae proves, in the rear of the Skythic stock, by which its progress was checked, and its foremost waves afterwards thrown back. The position occupied, however, in comparatively remote times, by some of its divisions, such as the Agathyrsi, Budini, Geloni, Bastarnae, Roxolani, and others, would indicate a movement across the Tanais almost simultaneously with that of the Skythae, but above them, and more in the direction of the Finnish settlements, which likewise ultimately arrested its progress in the northwest. Distinguished already in many respects, with a steady advance in the career of improvement, the Slavonic family of nations has still a boundless prospect of greatness before it.¹

§ 85. Both the position and the character of the *Slavonic* dialects, or of the divisions of them, correspond precisely with what we would naturally expect from the movement of the race in its various branches, as well as from its history in general. Situated in the extreme west, in the first order of the migration, we find

¹ Should the Slavonic peoples ever contemplate the extension of their name, it is to be hoped that they will move in the direction of Turkey, a crusade against Mohammedanism. There is a vitality in the race which must lead to its expansion, if not in one direction, in another; but in case it assume a westerly tendency, it will remain with Germany to oppose a firm barrier to its progress,—a barrier which could be presented only by the unity that the reconstruction of the Empire would give. Republicanism for Germany, as for other countries in Europe, must ever be an illusion. It is a system of government which cannot be adopted without regard to local and other circumstances. In this country, the experiment of self-government is still problematical; it has yet to stand the test of a dense population, with one class disaffected and at war with another.

the *Lithuanian*, *Letton*, and *Esthonian* spoken in Lithuania and Courland, and descended of the primitive *Prucze*, now extinct, but said to have contained, as the two derivatives mentioned testify, all those elementary forms which would connect it with the Samkrit, and which appear more or less in every dialect of the same family. Next, following the direction which offsets from the main body, by a favorable combination of circumstances, would be led to take, we observe the *Bohemian*, with the kindred *Slovak* of Hungary, the *Polish*, the *Wende*, and the *Sorabian*; and lastly the *Old Slavonic*, the language of the Roxolani especially, still in use at the beginning of the ninth century, but now only ecclesiastical, to which has succeeded as the national idiom, the rich, harmonious, and highly-cultivated *Russian*, holding as closely-related dialects the *Servian*, *Croatian*, and *Winde*, spoken within the Turkish and Austrian Empires, and impregnated with Turkish and German forms. These three branches of the ancient Slavonic or Sarmatian might be respectively termed the *Lithuanian*, *Bohemian*, and *Russian*, though styled by some the *Letton*, *Tchekhe*, and *Servian*.

VII. THE TURKISH.

§ 86. The *Turkish*. The seventh important inroad made upon Europe from Asia was by the Turks, who, passing from the plains of Tartary, overran the most of the countries previously conquered by the Saracens, and by the capture of Constantinople in A. D. 1453, saw themselves masters of all the possessions and dependencies of the Greek Empire. Subsequently they endeavored to extend their arms further westward, but were compelled to fall back from before the same iron rampart from which the lance of the Slavon rebounded, and against which we have beheld the sword of the God of War found upon the steppes of Asiatic Sarmatia, and delivered to Attila for the scourge of the nations, shiver and fall harmless to the ground.¹

¹ Said to have been picked up by a shepherd, and passed over to

The dominion which they established is now fast declining, and it remains to be seen whether the power that promises to arise from its ruins, will receive its controlling principle from a Slavonic, a German, or a Greek source.²

§ 87. The language spoken by the Turks consists of *Tartar* elements, with *Persic*, *Arabic*, and other foreign ingredients imbibed from the conquest of more civilized nations. It is owing to this cause that so much irregularity obtains in its structure—irregularity which can only be removed by the passage to a high state of cultivation.

§ 88. The influence of the Turkish upon the Romaic was not so important as it would have been, if the marked difference of religion had not kept the conquerors and the conquered so far apart, a cause which we have seen operating in the Spanish peninsula with nearly the same effect. Were the Turks of Europe now to become Christians, or the Greeks among them Moham-medans, a new idiom in the course of time would probably be the

Attila. This conqueror of a hundred peoples styled himself, or was styled, "Gode-giesel," *the Scourge of God*.

² It is evident that that principle must be Slavonic, as there is not sufficient life-blood in the Greek nation, and the tendency of the German is on the side of Italy, now as ever heretofore. The colonization of any of the Mediterranean countries by the French people, is a thing out of the question. The French are not adapted for colonists, no more than they are for conquerors. They may attempt settlements upon a new soil, but they will ere long abandon them, or dwindle away themselves; they may overrun a country, but they can never subdue it; they cannot ingraft themselves upon the existing population. What inroad have they made upon Italy, as often as they have crossed the Alps? While these pages are going to press, we regard the nation as having almost reached that point of political degradation at which, when a people arrives, they are only fit to be conquered; and it becomes a question in the law of nations, whether a neighbor that has proved itself incorrigibly troublesome, ought not to be severely dealt with by one or more of sterner mould. Something of the kind seems to be required as a matter of self-defence, and would be sanctioned by the law of nature, as in the case of individuals.

result. For the evidence of such a result on a limited scale, we have only to cast our eyes upon Albania. The *Wallachian*, or dialect of Wallachia, has been more affected by Slavonic influences.

§ 89. The progress of the Saxons, or Anglo-Saxons, especially of the Teutonic peoples, in the scale of nations, extending over an immense space of time, is one of wonderful interest. Possessed of a force of character naturally indomitable, of a spirit of enterprise latterly almost proverbial, no obstacles however great have successfully opposed their advance. In the dim light of remote times we have a glimpse of them setting forth from the foot of the Himalahs at the head of their race, and finally impressing their name upon Asia, while Egypt learns to dread their sway. Having entered Europe and come into collision with the Kelt and Kimbæ, by whom their course in the west is diverted until the waves of the ocean present a further barrier to them, they are lost sight of for a period in the rise and predominance of other tribes of the powerful brotherhood to which they belong. Emerging from obscurity several centuries afterwards, while their kindred peoples are laying prostrate the power of Rome, we find them waging an exterminating war upon their former antagonists on another soil, and laying the foundation of an independent empire, whose star can hardly yet be said to have culminated. In Britain, indeed, we behold them now arrived at a degree of eminence that Rome in her proudest days would have envied,—an eminence that we would pronounce unsurpassable, did not the future, faintly foreshadowed by the past and the present, open a vista for their colonies transplanted to the shores of this continent, in which visions of still brighter glory arise. A giant in youth—in infancy, shall we say?—what will not the American branch be in the vigor of manhood, unfettered as it is, in the career which its inherent destiny has assigned it, and,

in being unfettered, capable of developing powers to overawe the world ?¹ But let the two divisions of the Anglo-Saxon name only remain upon terms of amity, the one in its retrograde movement of conquest to meet the rising

¹ There is something morally sublime in the advance of the American people westward. The frontier settlements of the country have hitherto been pushed forward at the rate of seventeen miles a year along the whole line ; but the present outbreak with Mexico will probably give such an impulse to emigration as will carry it without delay to the shores of the Pacific : and as the Anglo-Saxon has never been known to retrace his steps, we may also expect the advance towards the southwest to be equally accelerated. The real invasion of the less densely settled States of Mexico, the invasion with the ax and the plow, will soon follow the success of our arms, even if the return of peace does not bring along with it a large accession of territory to our national domain, as it is enough that the country has been once entered and disclosed to American enterprise. Perhaps the present war is the commencement of a war of races ; if so, that portion of the Mexican population not absorbed by us, may in the end be confined to a part of the country comparatively as small as that occupied at the present time in Britain by the descendants of its ancient inhabitants.

Fanaticism may try every means to oppose a barrier to the progress of a portion of the American people, with their "peculiar institution," southwestward, but in vain. Established in one generation, in the next it would become but a barrier of sand. To an observant eye, the tendency of the whole colored population of the country is in that direction. Let it take its course, and it will finally become blended with the mixed races of Southern Mexico and Central America, or pass over to the Islands ; throw back the tide, and you eventually endanger both the present slaveholding and non-slaveholding States of the Union. Let "masterly inactivity," to use the expression of a great American statesman—let "masterly inactivity" in this case work its due effect, and all will ultimately be right. It is the destiny of the African race to prepare the way in the march of civilization on the one side, as of the unsuccessful, disaffected, and reckless population, especially of the older States in which slavery does not exist, on the other. They are equally adapted as pioneers in the great movement,—the one, however, requiring constant physical control, the other, only that control among themselves which a feeling of mutual safety dictates.

sun, the other in its onward strides to catch his last rays, and their united influence, moral and political, will prove a blessing to the various families of the earth. They will thus ever continue emphatically what the Germanic nation in general was pronounced to be in the days of Claudius Caesar, DECUS HONOSQUE GENERIS HUMANI.

APPENDIX.

TURNER suggests the opinion, from tracing back the logies of the Anglo-Saxon chieftains who derived descent from Odin, that the emigration from the Taro the north of Europe, in which he figures as the of the enterprise, took place in the latter part of the century after Christ, and that it was no other than famous Frankish return from the Euxine. The following is his language upon the subject. "He (Odin) is placed before the Christian era; but the Saxon logies make him above 200 or 300 years more recent.

are entitled to much notice, because the Saxon are far more accurate and precise than the Northern. were also committed much earlier to writing. These

Cerdic, in 495, the ninth descendant from Odin, Chron. 15;) Ida, in 547, the tenth, (Ibid. 19;) Ella,), the eleventh, (p. 20.) If we reckon each generation twenty-five years, as a fair average, then, according to Cerdic's genealogy, Odin will be placed 270 after ; according to Ida's, 290 A. C.; according to Ella's, . C. This position of Odin, by the Saxon chroniclers, sometimes suggested to me the probability, that Odin's emigration from the Euxine, was no other than the ; voyage of the Franks from the Euxine, which occurred between 270 and 280 A. C., and which is stated , p. 48. It is a coincidence, that Snorre places his conquests in Saxony; for the Franks landed about , and immediately after that the sea was covered

with Frankish and Saxon pirates. Odin is also said by the Northern traditions to have fled from the Romans; but no other flight than the Frankish voyage is noticed by the Latin writers. The Saxon piracies show that the Frankish voyage gave a new impulse to society in the north."¹—*Hist. of the Anglo-Sax., vol. I., B. IV., chap. I., note 7.*

If we might be allowed to build a theory upon the foregoing observations, we would say that the Scandinavians constituted one of the rear tribes of the Teutonic stock, and that their migration to the north of Europe was simultaneous with the return of the Frankish colonists from the region of the Euxine.²

Historically and ethnically considered, such a theory would explain the gradual and comparatively late spread

¹ After having given the Norwegian and Danish lines of kings from the *Langfedgatal*, Mr. Turner observes, vol. I., B. III., chap. iii.: "This Icelandic document inserts twenty-nine kings between Odin and Harald Hárfagr, who acceded in A. D. 873. But twenty of these sovereigns perished violently, and therefore thirty years would be too large an average for every one. If we allow twenty years each for those who died by violence, and thirty for the other nine, this would station Odin about 203 years after the Christian era.

"The same northern authority puts twenty-three kings between Odin and Ragnar Lodbrog, who acceded about A. D. 812. As in these turbulent parts few Baltic kings died naturally, we cannot take a higher average for all than twenty-five years; and this computation would place Odin about 237 years after Christ.

"Therefore, on the whole, we may consider Woden, or Odin, to have really lived and reigned in the north, and may place his real chronology as not earlier than 200, nor later than 300 years of the Christian era."

² Odin, after his emigration from the Tanais, is said to have removed out of the country of the Saxons, where it would seem that some of his descendants remained and afterwards figured in the conquest of Britain, first to Fionia, one of the Danish Islands, and at a later day to Sweden. Odinsee, i. e. Odins-ey, or *Odin's Isle*, commemorates his residence in Fionia. In Sweden he is reputed to have founded a city and built a temple. See also again § 48, note 1.

of the Scandinavians from the Danish Islands, and the shores of Scania, southward upon their Germanic kinsmen, and northward into the wilds of Sweden and Norway. But along with this consideration, it would necessarily be borne in mind that certain districts of the coasts of Scandinavia had long been more or less settled by Germani, offsets from whom, perhaps constituting the majority of the population, we have seen at a later day uniting with others, and proceeding to the conquest of Southern Europe, and finally to that of Rome itself. In that case, those who remained behind would gradually become incorporated with the new invaders, and with them repel and completely subdue the reviving and now encroaching "giant-race," the "mere-steppers" of the interior: the "Eótenas, and Ylfe, and Orceas," *Jötuns and Elves and Orks.*—*Beowulf*, I., ll. 223, 224.

In a philological point of view, it would remove two great difficulties which meet the eye in the Scandinavian tongues—the existence of a passive form of the verb, and the sub-position of the definite article, not to mention the combination of both the subjective and objective states of the personal pronoun, as well as of the negative with the verb in the earlier poetic style—features which, among others, we have already pointed out as distinctively belonging to them. Neither a Finnic nor a Keltic or Kymric influence could account for peculiarities of the kind, while they might with propriety be referred to the silent operation of one, if not Caucasian strictly speaking, at least lying within the same geographical range, but still more eastern. And as it would require time to effect such a modification of the Germanic, it will be borne in mind that a period of eight or nine hundred years intervened between the entrance of the foremost Teutonic tribes into Europe and the migration of Odin. See also again § 34, along with notes 4 and 5.

ANALECTA ANGLO-SAXONICA.

ABBREVIATIONS AND EXPLANATIONS.

| | |
|---|--------------------------------|
| Abl., Ablative case. | Introd., Introduction. |
| Acc., Accusative case. | Lat., Latin. |
| Adj., Adjective. | Lit., literally. |
| Adv. Adverb. | Mas., Masculine gender. |
| App., Appendix. | Neut., Neuter gender. |
| Art, Article. | Nom., Nominative case. |
| Comp., Comparative degree. | Num., Numeral. |
| Conj., Conjunction. | Obj., Objective case. |
| Dat., Dative case. | p., Perfect tense. |
| Def., Definite. | Part., Participle. |
| Defin., Definitive. | Perf., Perfect, Perfect tense. |
| Fem., Feminine gender. | Pers., Person, Personal. |
| Fut., Future tense. | Pluperf., Pluperfect tense. |
| Gen., Genitive case | Plur., Plural number. |
| Ger., Gerund. | Pos., Positive degree. |
| Gloss., Glossary. | pp., Perfect participle. |
| Gram., Grammar, referring to the Author's. | Pref., Preface. |
| Id., id., <i>idem</i> , the same. | Prep., Preposition. |
| i. e., <i>id est</i> , that is. | Pron., Pronoun. |
| Imp., Imperative mood. | Rel., Relative. |
| Imperf., Imperfect tense. | sc. <i>scilicet</i> , namely. |
| Ind., Indicative mood. | Sec., Section. |
| Indef., Indefinite, Indefinite tense. | Sing., Singular number. |
| Inf., Infinitive mood. | Sub., Subjunctive mood. |
| Interj., Interjection. | Sup., Superlative degree. |
| Interrog., Interrogative. | V., vid., <i>vide</i> , see. |

x. b. In the translations into English, the employment of the Roman character denotes, in most cases, the want, and sometimes the absence of corresponding words in the original. And when propriety of expression, in any particular instance, has required the general sense to be given, a literal rendering either of the whole example or passage, or of any parts demanding elucidation, invariably follows.

ANALECTA ANGLO-SAXONICA

PART I.

SELECT WORDS AND SENTENCES.

SECTION I.

THE ARTICLES.

- § 1. Se daeg. § 2. Se Hælend. § 3. Se sealm. § 4. wig. § 5. Seó sawl. § 6. Seó faemne. § 7. Seó stemn.
8. Thaet leán. § 9. Thaet sylen. § 10. Thaet wig.
11. Thaes telgan. § 12. Thaes steorran. § 13. Thaes
ices. § 14. Thaere láre. § 15. Thaere saelthe. § 16.
laere láfe. § 17. Thaes leáfes. § 18. Thaes landes.
19. Thaes módes. § 20. Thám hláfe. § 21. Thám
iforde. § 22. Thám réce. § 23. Thaere scíran. § 24.
aere wúnde. § 25. Thaere thearfe. § 26. Thám saede.
27. Thám folce. § 28. Thám heáfde. § 29. Thone
all. § 30. Thone wealdend. § 31. Thone streám. § 32.
á lufe. § 33. Thá sceawunge. § 34. Thá weorthnesse.
5. Thaet tempel. § 36. Thaet spell. § 37. Thaet setl.
8. Thý earne. § 39. Thaere béne. § 40. Thý stáne.
1. Thá wuda. § 42. Thá gifa. § 43. Thá rícu. § 44.
ára bróthra. § 45. Thára denena. § 46. Thára scipa.
7. Thám muntum. § 48. Thám cárum. § 49. Thám
ápum. § 50. Thám swurdum. § 51. Thá wégas. § 52.
á stowa. § 53. Thá reáf. § 54. Se mona. § 55. Seó
me. § 56. Thaet wif. § 57. Seó aercebiscop. § 58. The
n. § 59. The leng. § 60. The lengten. § 61. The bet.
2. The swithor. § 63. The má. § 64. The laes. § 65.
sém gegyldan. § 66. Thaera nýtena. § 67. That is.

§ 68. Se Pétrus. § 69. Seó María. § 70. Th̃aene mére.
 § 71. Sió smeáung. § 72. Th̃ý wyrs. § 73. Th̃as wéste-
 nes. § 74. Th̃ý cyning.

SECTION II.

NOUNS.

§ 1. Th̃aes cyninges dáel. § 2. Wintres tid. § 3. Ré-
 cedes hleów. § 4. Faetes botm. § 5. Seó lufu liges and
 leásunge. § 6. Swétnes blostma. § 7. Tó gebeorge. § 8.
 Mid blóde. § 9. Meolece and hunie. § 10. On rynum.
 § 11. Tó wéga gelaétum. § 12. Fót with fét. § 13. On
 th̃aere béc. § 14. Tó th̃ám fódre. § 15. On th̃aere nihte.
 § 16. Ofer th̃á fixas. § 17. Putifares dóhtor th̃aes sacer-
 des of th̃aere byrig. § 18. Ofer th̃á burnan Cédrón.
 § 19. Lac on oxon and on sceápon. § 20. Gemang wulfas.
 § 21. Th̃áera náegla faestnunge. § 22. Aet Pedridan
 muthan. § 23. Tó Pentecosten. § 24. Of Heródes an-
 wealde. § 25. Dúna swioran. § 26. Oth Donuá th̃á cá.
 § 27. Betwux th̃ám muntum and Sicilia th̃ám eálonde.
 § 28. Be-súthan Temese. § 29. On gesamnungum. § 30.
 Myrcna cyning. § 31. On Windles-oran. § 32. On su-
 mere. § 33. Of Sodóm-wara wín-earde. § 34. Bebodu
 and dómas and lága. § 35. Ofer th̃one mére. § 36. Fram
 Drihtnes menniscnyse. § 37. Mid searwum. § 38. Ró-
 mana ríce. § 39. Papa of Róme. § 40. Bisceop Suth-
 Seaxna máegthe. § 41. Tó Marian. § 42. On swegle.
 § 43. Of th̃aere dura. § 44. Be th̃aere giftan maegthe.
 § 45. On pleó. § 46. Feores frófer. § 47. Moyses ae.
 § 48. Of synnum. § 49. Ofer th̃á deór. § 50. On sta-
 fum. § 51. Th̃urh snytro spéd. § 52. Of Cames cneor-
 isse. § 53. Of muthe leóna. § 54. On strengo th̃eód-
 scipes. § 55. Yldo bearn. § 56. Mid méca ecgum.

§ 57. Witenā gemót. § 58. Intó t̃haes Fariśéus hūse.
 § 59. Geswustrena bearn. § 60. Gléda fýres. § 61. On
 t̃hām wéstene Judéae. § 62. T̃heóda riht. § 63. Wae-
 tera saés. § 64. Bútan fisceran, and fugeleran, and hun-
 tan. § 65. T̃hāere modor cild. § 66. Raeswan herges.
 § 67. Oth t̃hone hneccan. § 68. On t̃haes t̃heódnes byrig.
 § 69. Mid hýrlingum. § 70. Hádes man. § 71. For lu-
 fan t̃haes t̃heowdómes. § 72. Intó t̃hām aerne. § 73.
 Anna seó witegestre. § 74. With t̃hām Cristenan-dóme.
 § 75. On t̃hām monthum. § 76. Tó t̃hām freólse. § 77.
 On wiflace. § 78. Aet hám.

SECTION III.

ADJECTIVES.

§ 1. Gelíc t̃hām mangere. § 2. Of folcum t̃hām stran-
 gestan. § 3. Aefter menniscum wísdóme. § 4. Dysgum
 monnum. § 5. Snellra werod. § 6. Mycelnes heofonlices
 weredes. § 7. T̃há scíran waeter. § 8. On sméthne feld
 and rúmne. § 9. Sweg t̃haes swétan sanges. § 10. With
 t̃hām aglaecan. § 11. Se Arrianisca gedweolda. § 12.
 Mislices bleós. § 13. T̃há maestan blód-gýtas. § 14.
 Yldest burh-wara. § 15. Se fyrmesta and se betesta.
 § 16. Haelethas heardmóde. § 17. T̃haet Hálige Gewrit.
 § 18. T̃haet máre leoht. § 19. Stow waeteres waedla.
 § 20. With t̃hām scortan hlisan. § 21. Anlicost fettum
 swinum. § 22. Mid hálgum t̃heowdóme. § 23. Oth t̃há
 northmestan naessan. § 24. Wraeccan láste. § 25. For
 wédendre heortan t̃haes cyninges. § 26. Se anweald t̃há-
 ra yfelena. § 27. On t̃hāere árestan yldo. § 28. T̃há
 gástlican t̃hearfan. § 29. On gedefre yldo. § 30. Ofer
 lichoman láenne and sáenne. § 31. Of Laedene tó Englis-
 cum. § 32. Mid lufwendum módes willan. § 33. Seó

háliges meowle. § 34. On nearore life. § 35. Réthes módes mon. § 36. Curmelle seó laesse. § 37. Dugetha genóhra. § 38. Thú góda theow and getrywa! § 39. Fram thám yldestan oth thone gingestan. § 40. Ythiende burne. § 41. On treowene thrúh. § 42. Wífa wítegost. § 43. Beteran thegnas. § 44. In onlicnesse up-astigendra yselenas. § 45. Wítegum wædum. § 46. Tunnan fulle hlutres áloht. § 47. Tó écre alýsnesse. § 48. Mid atogenum swurde

SECTION IV.

PRONOUNS.

§ 1. Ic and thú. § 2. Thissa yfela auther. § 3. Se le thám. § 4. Sum wíf seó. § 5. Eal thaet rice. § 6. Aefter thaere ylcan wísan. § 7. Manegum swylcum bigspelum. § 8. Aelc gód tryw. § 9. On hwylcum anwealde? § 10. Be hyra synne. § 11. Eall that heó. § 12. Intó thám arce mid the. § 13. Mid heora tóthum. § 14. Tó hys swuran. § 15. Eallum thám the. § 16. On aegthere healfe. § 17. Náht me wana. § 18. Raest eallra úrra geswinca. § 19. On thone écan eard ussa saula. § 20. Mid usic. § 21. Be thinum ágenum wille. § 22. Mid his sylfes miht. § 23. Ongen hyne-sylfne. § 24. Ofer eow-sylfe. § 25. Tó me-sylfon. § 26. Bé áenlipugum mannum. § 27. On thinum breoste. § 28. For his ágenre gecynde. § 29. Ifig the on stáne. § 30. With thone waestm. § 31. Sum iungling. § 32. With mín. § 33. Aeghwaetheres hádes. § 34. Thy daege. § 35. Fram ende oth otherne. § 36. Hwaet rúmedlices oththe micellices? § 37. Hiora ryne. § 38. Unc and uncrum bearnum. § 39. Uncer áehta. § 40. On thám sylfan leohte. § 41. Bé hláfe ánum. § 42. An man. § 43. Anra ge-

hwile for his ágenum gílte. § 44. Aet feawum wordum.
 § 45. Tó-eácan him-selfon. § 46. Be-aeftan ƿháere mae-
 nio. § 47. Heora bégra eágan. § 48. Tó him eallon.
 § 49. Wit mid inc. § 50. Aer ƿhú ƿhé-self. § 51. On
 feala wisan. § 52. Hwá ƿhegna? § 53. Mid aelcon
 ƿheowdóme. § 54. Manege othere ƿhylice ƿhing. § 55.
 Sume ƿháege. § 56. On ƿhás gnornunga. § 57. Tó his
 húse and tó ƿhinum. § 58. His mágos.

SECTION V.

NUMERALS.

§ 1. Twégra wéga gelaétu. § 2. An of ƿhám. § 3. Se
 ƿhyrdda oth ƿhone seofothan. § 4. ƿhreó and ƿhritig
 géara. § 5. Búton fif hláfas. § 6. On ƿháere twá and
 twentugothan wúcan ofer Pentecosten. § 7. Six hund
 ƿhúsenda. § 8. On ƿhone syxteothan Sunnan-daeg. § 9.
 Nigon and sixtig. § 10. An ƿhára twelfa. § 11. Mid
 twám hundred. § 12. On ƿhám endlyftan monthe. § 13.
 On feower dagum. § 14. Tú hund wintra. § 15. Scipa
 án hund and eahtatig. § 16. Hund-teontig wintra and
 seofon and feowertig wintra. § 17. ƿhy twentigthan daege
 and ƿhy feórthan Septembris. § 18. Other healf-hund
 biscopa. § 19. Hund-seofontig sithon. § 20. Hund-end-
 lufontig manna. § 21. Se forma leó. § 22. Tó ƿhám
 othrum. § 23. ƿhyfeald ordál. § 24. Oth ánum. § 25.
 Hund-seofontigra sum. § 26. ƿhúsend-málum. § 27.
 Nú othere sithe. § 28. Sume ten gear on ƿhám ge-
 winne. § 29. Mid twentigum mannum. § 30. ƿhára
 twelf apostola naman. § 31. Feower hund treowa. § 32.
 ƿhám gingum ƿhyrm. § 33. Hwile ƿhára ƿhreóra? § 34.
 Eahta dagas. § 35. Mid hira endlufon sunum.

SECTION VI.

VERBS.

§ 1. Him fyligdon mycel menigu. § 2. Țhú gemyndest Țhá word. § 3. Bódiath gódsPELL ealre sceafte. § 4. Se abbot gildede Țhaet mynster. § 5. Gilpes Țhú gírnest. § 6. Guman God wurthedon. § 7. Hyt náht ne fremode. § 8. Ic hine bletsige and ge-eácniġe. § 9. Reáf tó weriġenne. § 10. Heora áe tó behealdanne. § 11. Tó gebé-tenne ealle míne sinna. § 12. Gif Țhú heora untreówa onscunige. § 13. He me sealde tó ráeddanne. § 14. Ic axige me raedes. § 15. Rist se stól nyther. § 16. Gif áenig man ceápode. § 17. Ne ceára Țhú. § 18. Hérigath hálġum stefnum. § 19. Faeste gefeged. § 20. Țhá adre-don hig, and wundredon, and betweox heom cwáedon. § 21. Țhes ferde gerihtwisod tó his húse. § 22. Smeádon hú híg hine forspylġon. § 23. Andswarast Țhú swá Țhám bisceópe? § 24. Hwaet ys Țhaet gyt me sóhton? § 25. Sceawiath Țhá lilian hú hí wexath. § 26. Wlíte Țhú scryd-dest. § 27. Sóthes ne wanda. § 28. He soġiende bád. § 29. Hí wunedon oth Țhysne daeg. § 30. Gif hwá wundrie hú hit gewurthan mihte. § 31. He axode hwaet hig wyrcean cuthon. § 32. Gif Țhú Țhám frumġaran brýde wyrnest. § 33. Sume híg tweónedon. § 34. Se ġodcunda anweald hí to-stencte. § 35. Spára Țheowum Țhinum. § 36. Húméta cann Țhes stafas? § 37. Ic beó mid hyre. § 38. Wolde cyning wall onsteallan íserne? § 39. Nú hí nabbath náne láde be hyra synne. § 40. Țhé bringath cyningas lac. § 41. Nys hálum láeces nán Țhearf. § 42. Ge habbath us ġedón láthe Pharáone. § 43. Țhat bith alles leás. § 44. Ne leóh Țhú leng. § 45. Béc on tó leornianne. § 46. He wyle on ġehálġodum legere licġan. § 47. Hit lícode Herode. § 48. Eádige synd Țhá lithan.

§ 49. Alýfe me tó farenne. § 50. He wæs byrnende leoht-
 faet and lyhtende. § 51. Ne miht thú me fylan. § 52.
 Man mót medemian be mihtum. § 53. He nolde meldian
 on his geferan. § 54. Hí hine methigne metton. § 55.
 Ealle we móton sweltan. § 56. Ne dorste he genethan.
 § 57. Se monath is nemned on Leden, DECEMBRIS. § 58.
 That ic seó teónum georn. § 59. He gét that blód. § 60.
 Thú wást that gesiht and gehérnes. § 61. We sceolon
 beón gethafan. § 62. That se haerfest sie wélig. § 63.
 Thú naefst nán thing. § 64. Ic nát. § 65. Hér bith eác
 gemeted gagates; se stán bith blaéc gym. § 66. Ealle hí
 eódon. § 67. He wæs thánon agán. § 68. That hit scyle
 gebyrian. § 69. Swá hit gedefe ne wæs. § 70. Thá
 wearth ic agaélwed. § 71. Iglanð the man li nemnath.
 § 72. Gehrinen mid adle. § 73. Is tó árianne. § 74.
 Thaet wif that thú me forgeáfe tó geferan. § 75. Menn
 slepon and reston. § 76. Berende rípan heora. § 77. Ne
 maeg seó ceaster beón behyd. § 78. Manege synt gecly-
 pode. § 79. He eow axath hwaet ge dón cunnon. § 80.
 Ne dear ic faran. § 81. Gif hí dohton. § 82. Wurdon
 his eáran ge-openode. § 83. Fótum treden. § 84. Alesen
 under lindum. § 85. Biddan thaes the he báed. § 86.
 Min cnapa lith seoc. § 87. He softe swáef. § 88. Hió
 bereth sunu. § 89. Táer he his cláthas. § 90. Ligetas
 sceótath. § 91. Fór scép tó scíranne. § 92. Ic wyle on
 weras staelan. § 93. He sige nam. § 94. Thú ytst wyr-
 ta. § 95. Hwí slápe ge? § 96. Hóh hyne. § 97. Mid
 blisse onféth. § 98. That he heolde. § 99. Sió eax welt
 ealles thaes wáenes. § 100. Nilus sceádeþ. § 101. Swá-
 pendum windum. § 102. He weop ofer hig. § 103. Hí
 seowon áceras. § 104. Heow that hors mid thám spuran.
 § 105. Thá hig reowon. § 106. He geswác hys weorces
 the he gesceóp tó wirceanne. § 107. Hió speón hine.
 § 108. Thaet we swulton. § 109. Hwí flíst thú with
 thine nextan? § 110. Mec hreóweth. § 111. Thá deór

hí hátath hránas. § 112. Thá híg haefdon hyra lóf-sang gesungenne. § 113. And thaet hí didon thurh thaes deofles láre, the hwílum áer Adam forlaerde. § 114. Nú thú thus glaedlice tó us sprecende eart. § 115. Ic gá raedan. § 116. Me thincth. § 117. Ic me reste. § 118. Ne hyngrath thone the tó me cymth. § 119. He mid him sprecende wæs. § 120. Thín geleáfa the dyde hále. § 121. Hú he wæs hál geworden of thám eorede. § 122. Us nis alýfed. § 123. Thá ferdon thá the asende wáeron. § 124. Thaet aelcum haebbendum bith geseald fram thám the naefth. § 125. Nú mage we eow secgan. § 126. Wite ge? § 127. He forbeád blód tó thicgenne. § 128. Hit rynde.

SECTION VII.

ADVERBS.

§ 1. Hí hwýlum gelyfath. § 2. Hit wæs thá swá gedón. § 3. Swá he swithost mihte. § 4. Wind wrathe bláweth. § 5. Rihte ys he genemned Jácob. § 6. Thá dura bráecon adúne. § 7. Ic áeron nyste. § 8. Bearhtme stópon. § 9. Hú lange gælst thú úre lif? § 10. Ic, Aedgár, geate and gife tó-daeg. § 11. Gecnéd nú braedlice thri sestras smedeman. § 12. Gefekhth fela folca tósomne. § 13. Ic sceal áerest thín mód gefitherian. § 14. That ic maege the inweardlice lufian. § 15. Aethelo bióth má on thám móde, thonne on thám flaesce. § 16. Hwaet dó ge máre? § 17. Gáth heónun. § 18. Ne eom ic ná. § 19. Ic nehst geseáh. § 20. Thá cwaeth he eall-swá tó thám othrum. § 21. Flódas plegiath handum sámód. § 22. Regollicor libban. § 23. Seó adl daeg-hwamlice weox. § 24. Of his ágenre gecynde, nas of thínre. § 25. Nalles thaet án. § 26. Weald hwaet heom betíde. § 27. Nú ic

genóg sweotele. § 28. Ofter ðonne túwa. § 29.
 helpes best behófath. § 30. Hwi didest ðú ðat?
 Faeste belocen. § 32. Arise and gang nither. § 33.
 maeg ic leng dón? § 34. He fór ðánun. § 35.
 wæs sár ðonne ic. § 36. Ic wæs ána ðáer. § 37.
 ge synd ge ðónne hí wyriath eow.

SECTION VIII.

PREPOSITIONS.

. Geond eall ðat rice. § 2. Of gewissum intingan.
 Of er míne gewunan. § 4. Neáh ðám túne. § 5.
 ðáere niwelnisse brádnisse. § 6. On ðá ðornas.
 On pathum beboda ðínra. § 8. Betwux ðám ro-
 und ðáere lyfte. § 9. Oth Rín ðá eá. § 10. With
 garsecg. § 11. Mid andgite. § 12. Me gehende.
 Búton leahtre. § 14. God to-twaemde ðá waeteru
 áeron under ðáere faestnisse fram ðám ðe wáeron
 ðáere faestnisse. § 15. Onginnath nú ymb ðá
 ðencean. § 16. Ymbe-útan ðá eardung-stowe.
 Ymbe hine útan. § 18. ðurh faesten, and ðurh
 , and ðurh gebedo. § 19. Bé ðám strande.
 Fram ðám Wódne. § 21. Tó-eácan othrum yflum.
 Tó-foran him. § 23. Tó ðám hæthenan foran.
 Andlang Wendel-saes. § 25. Uppon áne dúne.
 Uppan ðisne stán. § 27. With ðám dóm-setle.
 Aer ðám flóde. § 29. For eall Crísten folc gebid-
 § 30. Tóth for tóth. § 31. ðá cóm he mid ðá
 recenan faemnan. § 32. Yfelu for gódum. § 33.
 an ðisne man. § 34. ðe ealle cwice wihta bý lib-
 § 35. ðá cóm him ðáer ongean. § 36. Tó ðaes
 arces. § 37. Mid thy earne. § 38. Bý his gebyr-

dum. § 39. Of hire cildháde. § 40. Aleát with ~~th~~^{thæ}es engles. § 41. Of mínra handa. § 42. Intó ~~th~~^{tham} fenne.

SECTION IX.

CONJUNCTIONS.

§ 1. God wát beforan ge gód ge yfel. § 2. We nabbath náther ne feóh ne orf. § 3. Ne ic ne dyde, ne ic ne dó. § 4. Sám we willan, sám we nyllan. § 5. Gif esge déth his ráde ~~th~~^{thæ}es daeges. § 6. Gif áenig man haebbe mó-digne sunu and ranene. § 7. Dóth ~~th~~^{thæ}et hi sitton. § 8. ~~Th~~^{That} ~~th~~^{thú} me bereáfodest ~~th~~^{thin}ra dóhtra. § 9. ~~The~~Theof ne cymth búton ~~th~~^{thæ}et he stele. § 10. Ic trúwige, ~~th~~theah, ~~th~~^{thæ}et sum wurthe abryrd ~~th~~^{thur}h God, ~~th~~^{thæ}et hine lyste gehýran ~~th~~^{thá} hálgan láre. § 11. Gif wén sý. § 12. ~~Th~~^{Thá} wæron aeg~~th~~ther ge swiftran ge unwealtran. § 13. Gethenc nú hwaether áenig man beó á ~~th~~^{thý} unweorthra, ~~th~~the hine manige menn forseón. § 14. Læt! uton geseón hwaether Helias cume. § 15. Tó-~~th~~thon-~~th~~^{thæ}et he his rice gebrædde. § 16. For-~~th~~^{thig} ge ne gehýrath, for-~~th~~^{tham}-~~th~~the ge ne synt of Gode. § 17. ~~Th~~Theah-~~th~~the God him bebude. § 18. ~~Thý~~^{Thý}-laes-~~th~~the áenig tweónung eow derian mæge. § 19. Swylce ~~th~~^{thú} hi gesceópe. § 20. Utan wircan mannan. § 21. Gif we secgath. § 22. Hwaether wæs Jóhannes fulluht ~~th~~the of heofonum, ~~th~~the of mannum? § 23. Búton ~~th~~that hit sý út-aworpen. § 24. ~~Thý~~^{Thý} is á tó wilnianne. § 25. ~~Th~~Theah nú God gefylle ~~th~~thara wéligra manna willan ge mid golde ge mid seolfre ge mid eallum deórwyrtnessum. § 26. Búton ic wát. § 27. He is mára ~~th~~thonne witega.

SECTION X.

INTERJECTIONS.

§ 1. Eálá láece! gehæel ðhé-sylfne. § 2. Lá ðþú licce-
 þ! § 3. Lá freónd! § 4. Wel, lá, men, wel! § 5.
 et, lá, wæs faeger! § 6. Lá ðþus! § 7. Hwaet is
 t, lá! § 8. Lá, hú oft! § 9. Weá-lá-wá! § 10. Lá
 ddrena cyn! § 11. Lá lýthra ðþeowa! § 12. Eálá, hú
 ra! § 13. Wá eow Fariséum! § 14. Eálá dóhtra
 rúsalema! § 15. Wá-lá-wá, ðþaet aénig man sceolde
 ligan swá! § 16. Wá is me! § 17. Wá ðþám men!
 § 18. Wá-lá-wá, ðþaet is sárlic! § 19. Eállá, hú egeslic
 is stow ys!

SECTION XI.

MISCELLANEOUS EXAMPLES.

1. Beó árful faeder and meder. § 2. Anes wana
 tig. § 3. Ic self hyt eom. § 4. He is se cealda eall-
 tungel. § 5. Twá hund gáta and twentig buccená.
 Þis wæs feórthes geáres. § 7. Þaet sýn ealle menn
 gebirda. § 8. Gesceód mid geclúdedum scón. § 9.
 withe lytlon hæfth seó gecynd genóg. § 10. Of idese
 eafora wæcned. § 11. Nys me inc tó sylleenne. § 12.
 híe on-ðþweorh sprecath facen and inwit. § 13. Hwaet
 at, lá, ðþinga! § 14. Búendra leás. § 15. God hí
 óp tó gemágum. § 16. Maegthum and maecgum.
 Be his andgites maethe. § 18. Máre eallum máth-
 . § 19. Þaet he sie aelces ðþinges swá médeme
 he aefre médemast wære. § 20. Swá-swá mon mélo
 haet mélo ðþurh-crýpth aelc ðþyrel. § 21. Se wyrhta

ys wyrthe hys métys. § 22. Țurh midde Samarían. § 23. Tó middre nihte. § 24. Heó wunian móton. § 25. Eall Țat gemót sóhton leáse saga. § 26. Fram-geondan sáo. § 27. Țaet se seó se gesaelgosta. § 28. Țám he geáf micle gife. § 29. Hyre handa gegrípenre. § 30. Sió nafu ferth nehst Țaére eaxe. § 31. Swithe nearewe sent Țá menniscan gesaeltha. § 32. Ofer eall Țat flód, and ofer burna, and ofer móras. § 33. Sume mid Țaére ráde eárniath Țat hie sfen Țý hálran. § 34. Bé Țán Reádan Sáe. § 35. Full reáface. § 36. Restath incit hér. § 37. Binnon Rómana-byrig. § 38. Wit sculon rúmor sécan. § 39. Se Háelend embfór ealle burga and cestra. § 40. Ne nanes fleámes cepan. § 41. Cunne ge Lában? Híg cwáedon, Țaet híg hine cuthon. § 42. Țaet sýn hí bisceopes dóme scyldige. § 43. On feower eán. § 44. Mana Țhone Țaes angylde. § 45. Țaet wáes geworden Țurh lýthre yrthe Godes býdela. § 46. Țec weceth and wreceth. § 47. He bitt sibbe. § 48. Sió eorthe sit Țáer nithere. § 49. Hwár Sisara láeg. § 50. Hyt gebyreth Țaet he weaxe. § 51. He Țý má mid his handum wonn and worhte. § 52. Țý slápe to-braed. § 53. Aefter Țý Țriddan daege. § 54. Bith Țý heardra. § 55. Tó aefenes. § 56. Mid Țý biscope. § 57. Niótath inc Țaes othres ealles. § 58. He dráf his heorde tó innewardum Țám wéstene. § 59. Hwaet belimpeth his tó Țé? § 60. Țrym mundum hierra. § 61. Swá-swá hit rine, and sniwe, and styrme úte. § 62. Maeg elf-sciene. § 63. Aet-stód se streám and ongan tó Țindenne. § 64. Sende heó áne hire Ținena Țider. § 65. Țises hí wundriath. § 66. Ge beod-gereordu eowre Țicgeath. § 67. Țé lyst nú liótha. § 68. Tó Ecgyrtes-stáne. § 69. For mínon Țingon. § 70. Țis syndon Țá dómas. § 71. Grimme sáre ongan Țraested beón. § 72. Sig se mín Țeowa. § 73. Țeáh hwá Țeó on eallum wélum. § 74. Țér-efter Țestrede Țe sunne. § 75. Hú Țearf mannes sunu máran treówe? § 76. Wáe-

ron þancfulle heora gemaerum. § 77. The þára sóthena
 gesaeltha limu, the sió gesaelth self. § 78. Náht þaes-
 lices deathe. § 79. He wyrcth máran þonne þáege synt.
 § 80. Thá tumbude þáere Herodiadiscean dóhtur beforan
 him. § 81. Wearth dead, ná læfedum saede. § 82. Náes
 ná eowres þances. § 83. Bearwas wurdon tó axan and
 tó ýslan. § 84. Eá-streám-ytha thec wurthiath. § 85. He
 eorth-cyningas yrmde. § 86. Sió frófor án eallra yrminga.
 § 87. Hér ys se yrfe-weard. § 88. Seó yldre hátte Lía,
 and seó gingere, Ráchel. § 89. Thæt thú him þhines gódes
 wyrne. § 90. Gif hwá Godes láge, oththe folc-láge wyrde.
 § 91. Tháer wæron waeter-spryng-wyllan. § 92. Ic nam
 thá win-berrian. § 93. Hí wæron intinga tháere wraethe.
 § 94. Tháer is wom and wóp. § 95. Hwelc is wyrsa wol?
 § 96. Ic dó eow tó witanne. § 97. Swá bith þaes wísan
 méð thy máre. § 98. Se wéna nis wuhte the sóthra.
 § 99. Other-twéga. § 100. Manegum men þhincth. § 101.
 Hwaether thára twégra? § 102. Nicor-húsa fela. § 103.
 O' mín mód. § 104. Threóra and twentigra róda brád.
 § 105. On eald-dagum. § 106. He wæs cyne-cynnes.
 § 107. Thæt is aerost. § 108. Cúcumeras, that synd
 eorth-aeppla. § 109. Thus unc gedafenath. § 110. Hí
 thánoue eódon. § 111. Má manna. § 112. Wordes oththe
 weorces. § 113. Sunu gódes tuddres. § 114. Onsaer n
 ine tháere theófthe. § 115. Gefelde ic me beótiende
 and wyrpende. § 116. Thæt he nánes þhinges máran ne
 hurfe. § 117. On Lang-beardna-lande. § 118. Hí laed-
 on Anláf tó Andeferan. § 119. Mid ascunga. § 120.
 Hif me Drihten an lengran lifes. § 121. Earfoth láeran.
 § 122. On þhisre tide nú ymbe twelf-month. § 123. Me
 5thlice aetfeólan Gode gód is. § 124. Ne þhence we
 ánes yfeles. § 125. Wá thám men the swicdóm thurh
 yne cymth! § 126. Thú withsaecest mín. § 127. Fram
 ásero Augusto. § 128. Unfeor thám húse. § 129. An-
 eald tó tredanne. § 130. Sum wíf on naman María.

§ 131. And geseáh publicanum. § 132. Oth-ṭhaet ic me gebidde. § 133. And hí ondredon hine acsigende. § 134. He fandode hys. § 135. Ge synd cumene. § 136. Hys ágenum reáfe. § 137. Aelc wyrd is nýt ṭhára ṭhe wrieth. § 138. Swylcera ys Godes rice. § 139. Ṭhá geseáh he ṭhone man tó hym cumendne. § 140. Lyt freónda. § 141. And gemette híg sláepende. § 142. Híg wyllath éhtan eower. § 143. Ṭhaet his wáes. § 144. Of Marian ceastre. § 145. Ṭhám Suna ungeleáflíc. § 146. Him hingrede. § 147. Fela is ṭháera ṭhinga. § 148. Swaether he haebbe. § 149. Swá greát beám on wyda. § 150. Anes ṭhinges ic ṭhé wolde áerest acsian. § 151. Ṭhonne cume wit láte tó ende ṭhisse béc. § 152. Aet handa. § 153. Bitt his faeder hláfes. § 154. He gemette Philip-pus. § 155. And híg ondredon him, gangende on ṭhaet genip. § 156. Ic gýme mín wedd. § 157. Ṭhone ṭheow, ṭhe his willan nyste and ṭheáh dyde, he bíth wítnod feawum wítum. § 158. Langre tide. § 159. Othrum daege. § 160. Ṭhaet ṭhú wære gleáw ṭháeron. § 161. Ic wéne se ṭhe he máre forgeáf. § 162. Scorpio (ṭhaet ys, án wýrm-cynn). § 163. Gá and dó eall-swá. § 164. Góda láreow! § 165. On ṭhaene Munt Oliuarum, ṭhaet ys, Elebergena. § 166. Ṭhaet ic heónon-forth ne ete. § 167. Forṭhám-ṭhe he is leás, and his faeder eác. § 168. Syththan he haefde heora fét aṭhwogene. § 169. And nán ṭháera ṭhe gelyfth on me ne wunath on ṭhystrum. § 170. And se-ṭhe me ytt, he leofath ṭhurh me. § 171. Ac on swá-hwylce ceastre swá ge ingáth. § 172. Beforan eow on Galiléam. § 173. Sum consul ṭhaet we HERETOHA hátath. § 174. Ufane and neothane. § 175. Forṭhón engle-lice ansýne hí habbath. § 176. Híg heoldon ṭhá wífmenn tó life. § 177. Betweox Wealan and Englan. § 178. Lá Leóf! ic bidde ṭhaet ṭhú ṭhé ne belge with me, gif ic spráece. § 179. Heó daeg. § 180. Ṭhaet we sceoldon ṭhus gerade mid stánum of-torfian. § 181. Hwaes

anbidie ic bútan ðin, Drihten? § 182. He Aegyptas slóh, and ealle heora frum-bearn. § 183. Cumath him fore, and cneów bugath. § 184. This láene lif ðe we lifað on. § 185. Swylce hí woldon fretan mín flaesc. § 186. Tó wídan feore. § 187. Hí wáeron dún-sáetas. § 188. Se wáes Fergilies láreow. § 189. Tháer wáeron thá Centingas. § 190. Thá wáes heó restende on sweostra sláeperne. § 191. Ne wyrcth God ná thás wundru aet nanes Iúdeísces mannes byrgene. § 192. Ealle menn spýriath aefter thám hehstan góde. § 193. Sió gecynd eow tihth tó thám angite, ac eow teoth gedwola of thám angite. § 194. Se Ieása wéna and sió raedelse thára dysigena monna tiohhie thæt. § 195. Hí ealle emn-lice on Latíne tengdon. § 196. On thære stowe ðe is gecweden Portes-mutha. § 197. Gif hí woldon habban his sehte. § 198. Syllic tó gehýranne. § 199. Thá serfise tó dónne. § 200. Aer se ðicca mist ðinra weorthe. § 201. Báed he ðhone abbud thæt he him sende trymmendlice stafas. § 202. Swilce hig of eorth-an sprýtende wáeron. § 203. On thám ofne. § 204. His lic lith aet Scíre-burnan. § 205. Heó wáes Edwines thaes cyninges nefan dóhtor. § 206. Hit weox thá mid wyne and wel gerípode. § 207. Thæt cild wáes on thám crádele. § 208. Tó his cótan. § 209. On thaes cyninges stédan. § 210. Aet Húndes-hláwe. § 211. Aet thám Holme. § 212. Thám englum nis nán tweó. § 213. Godes bearn týmdon with manna dóhtra. § 214. Neód is thæt ealle cumon. § 215. Híe haefdon biora stemn gesetenne. § 216. He nerede fét míne of slíde. § 217. Fram thám slincendum. § 218. Sum slóg on thám wége. § 219. Unlytel dæl sídre foldan. § 220. Hosp neáh-gebúrum úrum. § 221. Under thære mýsan. § 222. Thára munta cnóllas. § 223. Púr lamb. § 224. Swýn simle wilnath licgan on fúlum sólum. § 225. Aelc tilth on maersc-lande forferde. § 226. Náthres cynnes word.

§ 227. Mid þám ilcan wrence. § 228. Sume wurd
wulfum. § 229. Tó þé, þám wyllan ealles wísd
becuman. § 230. Baeldaeg Wódening; Wóden Fre
láfing. § 231. Heáh-selda wyn. § 232. Þá beá
þat man sceolde his here métian and horsian. § 233.
graman Métena, þe folcisce menn hátath Parcas. §
Þá mágo-rincas Metode gethungon. § 235. Þá
tó lóse wurdon þe on þám scype wæron.

PART II.

SELECTIONS IN PROSE.

I. FROM THE GOSPELS.

ST. MATTHEW'S GOSPEL.

SCEAL ON WODNES-DÆG, ON THAERE THRYDDAN WUCAN
ÆER MYDDAN-WINTRA.

I. On þām dagum côm Ióhannes se Fulluhtere, and
de on þām wéstene Iudéae, and cwaeth: Dóth 2
-bóte; sóthlice geneáláeceth heofena rice. This ys 3
þām-the gecweden ys þurh Esaïam þhone wite-
Clypiendes stefn wæs on wéstene, Gegeárwiath
tnes wég, dóth his sithas rihte. Se Ióhannes wi- 4
e haefde reáf of offenda hærum, and fellenne gyrdel
e hys lendenu; and hys méte wæs gaerstapan and
t-hunig. Thá ferde tó him Hierósolim-waru, and 5
udéae-theód, and eal thaet rice with-geondan Iór-
n; and hí wæron gefullode on Iórdane fram hym, 6
í andetton heora synna. Sóthlice thá he geseáh 7
ge thaera Sundor-hálgena and thaera Rihtwisendra
fulluhte cumende, he cwaeth tó hym: Lá naed-
cyn, hwá geswutelode eow tó fleónne fram þām
urdan ýrre? Eornostlice dóth médemne waestm 8
e daéd-bóte; and ne cwethath betweox eow, We 9
ath Abráham us tó faeder; sóthlice ic secge eow,
God ys swá mihtig, thaet he maeg of þýsum
m aweccan Abráhames bearn. Eallunga ys seó 10
þaera treowa wurt-ruman asett; eornostlice aelc

treow, ðe gódne waestm ne bringth, býth forcorfen;
 11 and on fýr aworpen. Witodlice ic eow fullige on wae-
 tere tó daéd-bóte; se-ðe aefter me tóweard ys, he ys
 strengra ðhonne ic, ðhaes gescý ne eom ic wyrthe tó
 beranne; he eow fullath on Hálgum Gáste, and on fýre:
 12 ðhaes fann ys on his handa, and he afeormath his ðhyrs-
 cel-flóre, and he gegaderath his hwaete on his bern;
 ðhá ceafu he forbaernth on unadwaescendlicum fýre.

THYS SCEAL ON WODNES-DAEG OFER TWELFTAN DAEG.

13 ðhá cóm se Hælend fram Galiléa tó Iórdane tó Ióhanne,
 14 ðhaet he hine fullode. Ióhannes ðhá sóthlice forbeád
 him, and cwaeth: Ic sceal fram ðhé beón gefullod, and
 15 ðhú cymst tó me? ðhá andswarode se Hælend hym and
 cwaeth: Laet nú; ðhus unc gedafnath ealle rihtwisnesse
 16 gefyllan. ðhá forlet he hyne. Sóthlice ðhá se Hælend
 gefullod wæs, hraedlice he astáh of ðám waetere; and
 hym wurdon ðhaer-rihte heofenas ontýnede; and he
 geseáh Godes Gást nither-stigendne, swá-swá culfran,
 17 and wunigendne ofer hyne; and sóthlice ðhá cóm stefn
 of heofenum, and ðhus cwaeth: Hér ys mín se gecorena
 sunu, on ðám me gelicode.

THYS GODSPEL SCEAL ON HALGAN DAEG.

IV. ðhá wæs se Hælend gelaed fram Gáste on wésten,
 2 ðhaet he wære fram deofle costnod. And ðhá-ðhá he
 faeste feowertig daga and feowertig nihta, ðhá ongan
 3 hyne syththan hingrian. And ðhá geneálaehhte se cost-
 nigend, and cwaeth: Gyf ðhú Godes Sunu sý, cweth
 4 ðhaet ðhas stánas tó hláfe geweorthon. ðhá andswarode
 se Hælend: Hit ys awriten, Ne leofath se man bé hláfe
 ánum, ac bé aelcum worde ðe of Godes muthe gaeth.
 5 ðhá gebróhte se deofol hine on ðhá hálgan ceastre, and
 asette hine ofer ðhaes temples heáhnesse, and cwaeth tó
 6 him: Gif ðhú Godes Sunu eart, asend ðhé ðhonne nyther;

sóthlice hyt ys awriten, Thaet he his englum bebeád be
 the, thaet hig the on hyra handum beron, thy-laes thú
 thin fót aet stáne aetsporne. Thá cwaeth se Hælend 7
 eft to him : Hit ys awriten, Ne costna thú Drihten thinne
 God. Eft se deofol hine genam, and laedde hine on swithe 8
 heáhne munt, and aet-eowde hym ealle middan-geardes
 ricu, and heora wuldor ; and cwaeth to him : Ealle thás 9
 ic sylle the, gif thú feallende to me ge-eádmétst. Thá 10
 cwaeth se Hælend to him : Gang thú Sceocca on-baec :
 sóthlice hit ys awriten, Tó Drihtne thinum Gode thú
 the ge-eádmétst, and him ánum theowast. Thá forlet se 11
 deofol hine, and englas geneálaehton and him thenodon.

THYS SCEAL ON THONE FEORTHAN SUNNAN-DAEG OFER
 PENTECOSTEN.

VII. Nelle ge déman, thaet ge ne sýn fordémede.
 Witodlice tham ylcan dôme the ge démath, eow býth 2
 gedémed ; and on tham ylcan geméte the ge métath,
 eow býth geméten. Tó-hwi gesýhst thú thaet mót on 3
 thines bróther eágan, and thú ne gesýhst thone beám
 on thinum ágenum eágan ? Oththe húméta cwyst thú 4
 to thinum bréther, Bróthur, thafa thaet ic út-adó thaet
 mót of thinum eágan, thónne se beám bith on thinum
 ágenum eágan ? Lá thú liccetera, adó áerest út thone 5
 beám of thinum ágenum eágan, and beháwa thónne
 thaet thú út-adó thaet mót of thines bróther eágan.
 Nelle ge thaet hálige syllan húndum, ne ge ne wurpon 6
 eowre mére-grotu to-foran eowrum swinum, thy-laes hig
 mid hyra fótum hig fortredon, and hig thónne ongean
 gewende eow tosliton.

THYS GODSPEL SCEAL TÓ GANG-DAGON.

Biddath, and eow bith geseald ; secath, and ge hyt 7
 findath ; cnuciath, and eow bith ontýned. Witodlice 8
 aelc thaera the bit, he onféhth ; and se-the seeth, he

- 9 hyt fint; and **ṭhām** cnuciendum **bíth** ontýned. Hwylc
 man ys of eow, gyf hys sunu hyne bit hláfes, sylst
 10 **ṭhú** hym stán? oththe gif he bit físces, sylst **ṭhú** hym
 11 naeddran? Eornostlice nú ge, **ṭhe** yfele synd, cunnon
 góde sylena eowrum bearnum syllan, mycle má eower
 Faeder, **ṭhe** on heofenum ys, syleth gód **ṭhām** **ṭhe** hyne
 12 biddath. Eornostlice, ealle **ṭhá** **ṭhing** **ṭhe** ge wyllon
ṭhaet menn eow dón, dóth ge hym **ṭhaet** sylfe: **ṭhaet** ys
 13 sóthlice áe and witegena bebod. Gangath in **ṭhurh**
ṭhaet nearuwe geát; for**ṭhón**-**ṭhe** **ṭhaet** geát ys swythe
 wid, and se wég ys swythe rúm, **ṭhe** tó forspýllednesse
 gelaét; and swythe manege synd **ṭhe** **ṭhurh** **ṭhone** wég
 14 farath. Eálá hú nearu and hú angsum ys **ṭhaet** geát,
 and se wég, **ṭhe** tó life gelaét; and swythe feawa synd
ṭhe **ṭhone** wég findon!

THYS GODSPEL GEBYRATH ON THAERE NYGOTHAN WUCAN OFER
 PENTECOSTEN.

- 15 Warniath eow fram léasum witegum, **ṭhá** cumath tó
 eow on sceápa gegyrelum, ac híg beóth innan reáfi-
 gende wulfas: fram hyra waestmum ge hí undergytath.
 16 Cwyst **ṭhú** gaderath man win-berian of **ṭhor**num, oththe
 17 fíe-aeppla of **ṭhyrn**-cinum? Swá aelc gód treow byrth
 góde waestmas, and aelc yfel treow byrth yfele waest-
 18 mas. Ne maeg **ṭhaet** góde treow beran yfele waestmas,
 19 ne **ṭhaet** yfele treow góde waestmas. Aelc treow **ṭhe**
 ne byrth góдне waestm, sý hit forcorfen, and on fýr
 20 aworpen: witodlice be heora waestmum ge híg oncná-
 21 wath. Ne gaéth aelc **ṭháera** on heofena rice, **ṭhe** cwyth
 tó me, Dryhten, Dryhten; ac se-**ṭhe** wyrcth mines
 Faeder willan, **ṭhe** on heofenum is, se gaéth on heofena
 22 rice. Manege cwethath on **ṭhām** daege tó me, Dryhten,
 Dryhten, hú ne witegode we on **ṭhín**um naman? and
 on **ṭhín**um naman we út-awurpon deoflu? and on
 23 **ṭhín**um naman we worhton mycle myhta? **ṭhónne**

cwethe ic tó hym, Thaet ic eow naefre ne cuthe:
 gewitath fram me, ge the worhton unryhtwísnese.
 Eornostlice, aelc thaera the thás mine word gehýrth, 24
 and tha wyrcth, býth gelic thám wísan were, se hys
 hús ofer stán getimbrode: tha cóm thaer ren, and 25
 mycel flód, and thaer bleowon windas, and ahruron on
 thaet hús, and hyt ná ne feoll: sóthlice hyt wæs ofer
 stán getimbrod. And aelc thaera the gehýrth thás 26
 mine word, and tha ne wyrcth, se býth gelic thám
 dysigan men, the getimbrode hys hús ofer sand-ceósel:
 tha rinde hyt, and thaer cóm flód, and bleowon windas, 27
 and ahruron on thaet hús; and thaet hús feoll, and
 hys hryre wæs mycel.

THYS SCEAL ON FRIGE-DAEG, ON THAERE EAHTOTHAN
 WUCAN OFER PENTECOSTEN.

XII. Se Haelend fór on reste-daeg ofer aeceras; sóth-
 lice hys leorning-cnyhtas hingrede, and híg ongunnon
 pluccian tha éar and etan. Sóthlice tha tha Sundor- 2
 hálgan thaet gesawon, hí cwaëdon tó him: Nú thine
 leorning-cnyhtas dóth thaet him alýfed nys reste-dagum
 tó dónne. And he cwaëth tó him: Ne raedde ge hwaet 3
 Dáuid dyde tha hyne hingrede, and tha the mid hym
 wæron? hú he in-eóde on Godes hús, and aet tha 4
 offring-hláfas, the naeron hym alýfede tó etanne, ne
 thám the mid hym wæron, búton thám sacerðum ánum?
 Oththe ne raedde ge on thaere ae, thaet tha sacerðas 5
 on reste-dagum on thám temple gewemmath thone reste-
 daeg, and synd bútan leahtré? Ic secge sóthlice eow, 6
 Thaet thes ys maerra thonne thaet templ. Gyf ge sóth- 7
 lice wíston hwaet ys, Ic wylle mild-heortnysse, and
 ná onsaëgdnyse, ne genythrade ge aefre unscýldige.
 Sóthlice Mannes Sunu ys eác reste-daeges Hláford. Tha 8
 se Haelend thanon fór, he cóm into heora gesomnunge; 9
 tha wæs thaer án man se haefde forscruncene hand. 10

- And hig acsodon hyne, ðus cwethende : Ys hyt alýfed
 tó hælanne on reste-dagum ? ðæt hig wrehton hyne.
 11 He sæde hym sóðlice : Hwylc man ys of eow, ðe
 hæbbe án sceáp and gyf ðæt afylth reste-dagum on
 12 pytt, hú ne nymth he ðæt, and hefth hyt up ? wi-
 todlice micle má man ys sceápe betera ; witodlice hyt ys
 13 alýfed on reste-dagum wel tó dónne. Þá cwaeth he
 tó þám men : Aþene ðine hand. And he hí aþenede ;
 and heó wæs hál geworden, swá seó other.

THYS SCEAL ON WODNES-DAEG, ON THAERE XIII WUCAN
 OFER PENTECOSTEN.

- 14 Þá Sundor-hálgan eódon ðá út sóðlice, and worhton
 15 geðeáht ongen hyne, hú hig hyne forspyldon. Se
 Hælend sóðlice ðæt wiste, and ferde ðanon : and hym
 16 fyligdon mycel maenigeo, and he hælde hig ealle ; and
 17 bebeád hym, ðæt hig hyt nánun men ne sædon : ðæt
 wære gefylled ðæt ðe gecweden wæs ðurh Ysaíam
 18 ðone witegan, ðus cwethende : Hér ys mín cnapa,
 ðone ic geceás ; mín gecorena, on þám wel gelicode
 mínre sawle : ic asette mínne gást ofer hyne, and dóm
 19 he bódath Theódum. Ne flit he, ne he ne hrýmth ; ne
 20 nán man ne gehýrth hys stemne on straetum. To-cwys-
 ed hreód he ne forbrytt, and smeócende flex he ne
 21 adwaescth, ærþám-ðe he awurpe dóm tó sige. And
 on hys naman Theóda gehýhtath.

THYS SCEAL ON THONE THRYDDAN SUNNAN-DAEG INNAN
 LENCTEN.

- 22 Þá wæs hym bróht án deofol-seóc man, se wæs blind
 and dumb ; and he hyne hælde, swá-ðæt he spræc
 23 and geseáh. And ðá maenigeo ealle wundredon, and
 24 cwaédon : Cwethe we ys ðes Dáuides sunu ? Sóðlice
 ðá þá Sundor-hálgan ðis gehýrdon, ðá cwaédon hig :
 Ne adrifth ðes deoflu út, búton ðurh Bélzébub deofla

aldre. Se Háelend sóthlice wiste heora gethancas, and 25
 swaeth to hym : Aelc rice, ðe byð twý-raede on him-
 sylfum, byð toworpen ; and aelc ceaster oththe hús,
 ðe byð witherweard ongen hyt-sylf, hyt ne stent. And 26
 gif se deofol adrifð út ðone deofol, hig beóth todaelede ;
 hú maeg ðonne his rice standan ? And gif ic ðurh 27
 Bélzébub adrife út deofu, ðurh hwaene adrifað eowre
 bearn ? forðhám hig-sylfe beóth eowre déman. Gif ic
 sóthlice on Godes gaste awurpe deofu, witodlice on
 eow becymth Godes rice. Oththe hú maeg man in-gán 29
 on strangers hús, and hys fata hyne bereáfan, búton he
 gebinde áerest ðone strangan, and ðonne hys hús be-
 reáfige ?

THYS SCEAL ON WODNES-DAEG, ON THAERE TWELFTAN
 WUCAN OFER PENTECOSTEN.

Se-ðe nys mid me, he is ongen me ; and se-ðe ne ga- 30
 derath mid me, he towyrpð. Forðhám ic secge eow, 31
 Aelc syn and bysmor-spraec byð forgyfen mannum :
 sóthlice ðaes Hálgan Gastes bysmor-spraec ne byð
 forgyfen. And swá-hwylc-swá cwyth word ongen 32
 Mannes Sunu, him byð forgyfen : se-ðe sóthlice cwyth
 ongen Háligne Gást, ne byð hyt hym forgyfen, ne on
 ðisse worulde, ne on ðære tóweardan. Oththe wyr- 33
 ceuth gód treow, and hys waestm gódne ; oththe
 wyroeth yfel treow, and hys waestm yfelne : witodlice
 be ðám waestme byð ðaet treow oncnáwen. Lá ge 34
 naeddrena cyn, hú magon ge gód sprecan, ðonne ge
 synd yfele ? sóthlice of ðære heortan willan se muth
 spycð. Gód man sóthlice of gódum gold-horde bringth 35
 gód forth ; and yfel man of yfelum gold-horde bringth
 yfel forth. Sóthlice ic secge eow, ðaet aelc ídel word 36
 ðe menn sprecað, hig agyldað gesceád be ðám on
 dómes-daege. Sóthlice of ðinum wordum ðú býst ge- 37
 rihtwisod, and of ðinum wordum ðú býst genytherod.

THYS SCEAL ON WODNES-DAEG, ON THAERE EAHTOTHAN
WUCAN OFER PENTECOSTEN.

XVI. And *þá* geneálaehton hym *tó* Fariséi and Saducéi, and hýne costedon, and báedon *þaet* he hym
2 sum *tácen* of heofena aet-ýwde. *Þá* andswarode he
hym, and cwaeth: On aefen ge cwethath, *Tó*-morgen
3 hyt býth smylte weder, *þes* heofen ys *reád*. And on
morgen ge cwethath, *Tó*-daeg hyt býth hreóh weder,
þeós lyft scínth unwederlice. Nú cunne ge *tó*-cnáwan
heofenes híw; witodlice ge ne magon witan *þáera* *tíða*
4 *tácnu*? Seó yfele cneorys and unriht-háemende *tácen*
secth, and hýre ne býth geseald, búton *Iónas* *tácen*
5 *þaes* witegan. And hym forlætenum, he ferde. And
þá hys leorning-cnyhtas *cómon* ofer *þone* muthan, hig
forgeaton *þaet* hig hláfas namon; and *þá* sáede he:
6 Gýmath and warniath fram beorman Fariséorum and
7 Saducéorum. *Þá* *þóhton* hig betweox hym, and
8 cwaedon: Namon we hláfas mid us? *Þá* se Hælend
wiste heora gethancas, he cwaeth *tó* hym: Hwaet
þence ge betweox eow, lytles geleáfan, *þaet* ge hláfas
9 nabbath? Ne understande ge gyt, ne ge ne gethencath
þáera *fif* hláfa, and *fif* *þús*end manna, and hú fela
10 wilegena ge namon? ne *þáera* seofon hláfa, and feower
11 *þús*end manna, and hú fela wilegena ge namon? Hwi
ne ongyte ge gyt *þaet* ic ne sáede be hláfe, Warniath
12 fram *þám* beorman Fariséorum and Saducéorum? *Þá*
ongeaton hig *þaet* he ne sáede, Warniath fram hláfa
beorman, ac fram láre Fariséorum and Saducéorum.

THYS GODSPEL GEBYRATH ON PETRES MAESSE-DAEG.

13 Witodlice *þá* *cóm* se Hælend on *þá* *dáelas* Cesaréae
Philippi, and acsode hys leorning-cnyhtas: Hwaene sec-
14 gath menn *þaet* sý Mannes Sunu? *Þá* cwaedon hig:
Sume *Ióhannem* *þone* Fulluht-wer, sume Heliám, sume

Hieremíam, oththe án thára witgena. Thá sáede he: 15
 Hwaet secge ge thaet ic síg? Thá andswarode hym 16
 Pétrus: Thú eart thaes lyfigendes Godes Sunu? Thá 17
 andswarode hym se Háelend: Eádig eart thú, Símon,
 Culfran Bearn; forthám hyt the ne onwreáh flaesc ne
 blód, ac mín Faeder the on heofenum ys. And ic secge 18
 the, Thaet thú eart Pétrus, and ofer thysne stán ic
 getimbrige míne cyricean; and helle gátu ne magon
 ongean thá. And the ic sylle heofena ríces cáegia; and 19
 swá-hwaet-swá thú ofer eorthan bebindst, thaet býth
 on heofenum gebunden; and swá-hwaet-swá thú un-
 bindst ofer eorthan, thaet býth unbunden on heofenum.
 Thá bebeád se Háelend hys leorning-cnyhtum, thaet 20
 hig nánum men ne sáedon thaet he wære Háelend
 Crist. Syththan he ongan swutelian hys leorning- 21
 cnyhtum, thaet he wolde faran tó Hierúsalem and fela
 thinga thólian fram yldrum, and bócerum, and ealdor-
 mannum thaera sacerda, and beón ofslegen, and thy
 thryddan daege arisan. And thá genam Pétrus hyne 22
 on-sundron, and cwaeth tó him: Drihten, ne geweorthe
 thaet. Thá beseáh he hyne, and cwaeth tó Pétre: 23
 Gang baeftan me, Sátanas; wither-raede thú eart me;
 forthám thú nást thá thing the synd Godes, ac thá the
 synd manna.

THYS GODSPEL SCEAL ON ST. LAURENTIUS MAESSE-DAEG.

Thá sáede se Háelend hys leorning-cnyhtum: Gyf hwá 24
 wylle fyligean me, withsace hyne-sylfne, and nyme hys
 róde, and me fylige. Sóthlice se-the wyle hys sawle 25
 hále gedón, he hig forspylth; and se-the wyle hig for
 me forspyllan, he hig fint. Hwaet fremath áenegum 26
 men, theáh he ealne myddan-eard gestryne, gyf he
 hys sawle forwyrð thólath? oththe hwylc gewrixl
 sylth se mann for hys sawle? Witodlice Mannes 27
 Sunu ys tó cumanne on hys Faeder wuldre, mid hys

englum; and ðhonne agylt aeghwylcum be hys ágenum weorce.

THYS SCEAL ON SAETERNES-DAEG, ON THAERE FORMAN
LENTEN-WUCAN.

28 Sôthlice ic secge eow, Sume synd hér standende, ðhe death ne onbyrigeath, áer híg geseón Mannes Sunu cumendne on-hys Faeder rice.

XVII. And aefter six dagum, nam se Hælend Pétrum, and Iácobum, and Ióhannem hys bróther, and 2 laedde híg on-sundron, on áenne heáhne munt. And he wáes gehiwod beforan hym; and hys ansýn sceán swá-swá sunne, and hys reáf wáeron swá hwite swá 3 snáw. And efne, ðhá aet-ýwde Moyses and Helias, mid 4 hym sprecende. ðhá cwaeth Pétrus tó hym: Dryhten, gód ys us hér tó beónne; gyf ðhú wylt, uton wyrcean hér ðhreó eardung-stowa; ðhé áne, Moyse áne, and 5 Helie áne. Hym ðhá-gyt sprecendum, and sôthlice ðhá beorht wolcn híg ofersceán; and ðhá efne cóm stefn of ðhám wolcne and cwaeth: Hér ys mín leófa 6 Sunu, on ðhám me wel gelicath; gehýrath hyne. And ðhá híg ðhys gehýrdon hys leorning-cnyhtas, híg feol- 7 lon on heora ansýne, and hym swythe ondredon. He geneálaehte ðhá and híg aet-hrán, and hym tó cwaeth: 8 Arisath, and ne ondraédath eow. ðhá híg heora eágan upp-ahófon, ne gesawon híg náenne, búton ðhone Hæ- 9 lend-sylfne. And ðhá híg of ðhám munte eódon, se Hælend hym bebeád, and ðhus cwaeth: Nánun men ge ðhys ne secgon, áer Mannes Sunu of deathe arise.

THYS SCEAL ON FRIGE-DAEG ON THAERE FIFTAN WUCAN OFER
PENTECOSTEN.

10 And ðhá acsedon hys leorning-cnyhtas hyne: Hwaet secgath ðhá bóceras ðhaet gebyrige áerest cuman He- 11 lîam? ðhá andswarode he hym: Witodlice Helias ys

tóweard, and he ge-edniwath ealle ȝing. Sôthlice ic 12
eow secge, Ȝaet Helias côm, and hig hyne ne gecneó-
won, ac hig dydon ymbe hyne swá-hwaet-swá hig
woldon; and swá ys Mannes Sunu eác fram hym tó
ȝrowigenne. Ȝá ongeaton hys leorning-cnyhtas ȝaet 13
he hyt saéde be Ióhanne ȝám Fulluhtere.

THYS SCEAL TO HALIGRA FAEMNENA MAESSE-DAEGE.

XXV. Ȝónne býth heofena rice gelíc ȝám tyn 1
faemnum, ȝe ȝá leoht-fatu namon, and ferdon ongean
ȝone brýd-guman and ȝá brýde. Heora fif wáeron 2
dysege, and fif gleáwe. And ȝá fif dysegean namon 3
leoht-fatu, and ne namon náenne éle mid hym: ȝá 4
gleáwan namon éle on heora fatum, mid ȝám leoht-
fatum. Ȝá se brýd-guma ylde, ȝá hnappedon hig 5
ealle and slepon. Witodlice tó middere nihte man 6
hrýmde, and cwaéth, Nú, se brýd-guma cymth; farath
him tógeanes. Ȝá arýson ealle ȝá faemnan, and 7
glengdon heora leoht-fatu. Ȝá cwaedon ȝá dysegean 8
tó ȝám wísum, Syllath us of eowrum éle; forthám
úre leoht-fatu synd acwencte. Ȝá andswaredon ȝá 9
gleáwan, and cwaedon, Nese; ȝý-laes-ȝe we and ge
nabbon genóh: gáth tó ȝám cýpendum, and bycgath
eow éle. Witodlice ȝá hig ferdon, and woldon bycgan, 10
ȝá côm se brýd-guma; and ȝá ȝe gearowe wáeron,
eódon in mid him tó ȝám giftum; and seó duru wáes
belocen. Ȝá aet nehstan cómon ȝá othre faemnan 11
and cwaedon, Dryhten, Dryhten, læt us in. Ȝá and- 12
swarode he heom, and cwaéth, Sôth ic eow secge, ne
can ic eow. Witodlice waciath; forthám-ȝe ge nyton 13
ne ȝone daeg, ne ȝá tíde.

ST. MARK'S GOSPEL.

THYS GODSPEL GEBYRATH ON THAERE EHTOTHAN WUCAN OFER
PENTECOSTEN.

VIII. Eft on *ṭhām* dagum, him wæs mid mycel maenigeo, and naefdon hwaet hīg *æton*. *Ṭhā* cwaeth he, *tó-somne* geclypedum his leorning-cnyhtum: Ic gemiltsige *ṭhyse* maenigeo, for*ṭhām* hīg *ṭhrý* dagas me ge-anbidiath, and nabbath hwaet hīg *eton*; gif ic hī faestende *tó* heora *húsum* læte, bé wége hīg geteóriath; 4 sume hīg *cómon* feorran. *Ṭhā* andswaredon him his leorning-cnyhtas: Hwánon maeg *áenig* man *ṭhás* mid 5 hláfum on *ṭhysum* wéstene gefyllan? *Ṭhā* acsode he hīg: Hú fela hláfa habbe ge? hīg cwaédon: Seofon. 6 *Ṭhā* het he sittan *ṭhā* maenegeo ofer *ṭhā* eorthan, and nam *ṭhā* seofon hláfas, and Gode *ṭhancode*, and hīg bræc, and sealde his leorning-cnyhtum, *ṭhaet* hīg *tó-* 7 foran him asetton; and hīg swá dydon. And hīg naefdon búton feawa fixa; and he *ṭhā* bletsode, and 8 het beforan him assettan. And hīg *æton*, and wurdon gefyllede; and hīg namon *ṭhaet* of *ṭhām* brytsenum 9 beláf, seofon wilian fulle. Sóthlice *ṭhā* *ṭhe* *ṭhaer* *æton*, 10 wæron fif *ṭhús*end; and he hīg *ṭhā* forlet. And sona he on scyp astáh mid his leorning-cnyhtum, and *cóm* 11 on *ṭhā* *dáelas* Dalmanútha. And *ṭhā* ferdon *ṭhā* Phariséi, and ongunnon mid him smeágean, and tácen of 12 heofene sóhton, and his fandedon. *Ṭhā* cwaeth he, geomriende on his gáste: Hwi secth *ṭheós* cneorys tácen? sóthlice ic eow secge, Ne bith *ṭhisse* cneorysse 13 tácen geseald. And hīg *ṭhā* forlætende, eft on scyp 14 astáh, and ferde ofer *ṭhone* muthan. And hī ofergeatón *ṭhaet* hīg hláfas ne namon, and hīg naefdon on scype 15 mid him búton *áenne* hláf. And he him beád, and cwaeth: Lóciath, and warniath fram Phariséa and

Heródes haefe. Thá thóhton híg betweox him, and 16
 cwaedon: Naebbe we náne hláfas? Thá se Haelend 17
 thaet wiste, he cwaeth: Hwaet thence ge, forthám ge
 hláfas nabbath? gyt ge ne oncnáwath, ne ne ongitath?
 gyt ge habbath eowre heortan geblende? Eágan ge 18
 habbath, and ne geseóth; and eáran, and ne gehýrath;
 ne ge ne thencath. Hwaenne ic braec fif hláfas and 19
 twégen fixas, and hú fela wylegena ge namon fulle?
 Híg cwaedon thá: Twelfe. And hwaenne seofen hláfas 20
 feower thúsendum, and hú fela wyligena brytsena ge
 namon? Híg saedon: Seofon: Thá saede he him: 21
 Hwí ne ongyte ge gyt? And híg cómon thá tó Beth-
 zaida; and híg bróhton him thá áenne blindne, and 22
 hine baedon thaet he hineaet-brine. And thá aet-hrán 23
 he thaes blindan hand, and laedde hine bútan thá wic,
 and spaette on his eágan, and his hand on-asette, and
 hine acsode, hwaether he áht gesawe. Thá cwaeth he, 24
 thá-thá he hine beseáh: Ic geseó menn swylce treow,
 gangende. Eft he asette his handa ofer his eágan, and 25
 he geseáh thá, and wearth ge-edniwod, swá-thaet he
 beorhtlice eall geseáh. Thá sende he hine tó his huse, 26
 and cwaeth: Gá tó thinum huse, and theáh thú on
 tún gá, naenegum thú hit ne secge.

THYS GEBYRATH FEOWER WUCON AER MYDDAN-WYNTRAN.

XI. Thá he geneálaehhte Hierúsalem, and Bethanía, 1
 tó Oliuetes dúna, he sende hys twégen leorning-cnyhtas,
 and cwaeth tó him: Farath tó thám castelle, the on- 2
 gean inc ys, and gyt thaer sona gemetath assan fólan
 getigedne, ofer thaene nán man gyt ne saet; ungetí-
 geath hine, and tó me gelaédath. And gif hwá tó inc 3
 hwaet cwyth, secgath, Thaet Dryhten haefth his neóde;
 and he hine sona hyder laet. And thá híg út-ferdon, 4
 híg gemetton thone fólan úte on twýcinan beforan dura
 getigedne; thá untigdon híg hine. And sume the 5

6 þáær stódon, þus sædon him : Hwaet dó gyt, ðone
 7 fólán untígende ? Þá cwáedon hig : Swá se Hælend
 8 unc beád ; and hí leton hig þá. Þá laeddon hig
 9 ðone fólán tó þám Hælende, and hig heora reáf on
 10 aledon ; and he on-sæt. Manege heora reáf on ðone
 wég strehton, sume þá bogas of þám treowum
 heowon, and streówedon on ðone wég. And þá ðe
 beforan eódon, and þá ðe aefter folgodon, cwáedon
 þus : Osanná : Sý geblætsod se ðe cóm on Dryhtnes
 naman : Sý geblætsod þæt rice ðe cóm úres faeder
 Dáuides : Osanná on heáhnessum.

ST. LUKE'S GOSPEL.

THYS SCEAL ON THUNRES-DAEG, ON THAERE PENTECOSTENES
 WUCAN.

IX. Þá clypode he tógaedre his twelf apostolas, and
 sealde him mihte and anweald ofer ealle deofel-seoc-
 2 nyssa, and þæt hig adla gehældon. And he sende
 3 hig bódigende Godes rice, and untrume gehælan. Þá
 cwaeth he tó him : Ne nime ge nán þing on wége, ne
 gyrde, ne codd, ne hláf, ne feoh ; ne ge nabbon twá
 4 túnecan. And on swá-hwylc hús swá ge in-gáth,
 5 wuniath þáær oth ge út-gán. And swá-hwylce swá eow
 ne onfóth, ðónne ge of þære ceastre gáth, asceácath
 6 eower fóta dust ofer hig on witnesse. Þá ferdon hig
 7 þurh þá byrig bódigende, and aeghwaær hælende.
 8 Þá gehýrde Heródes, se feórthan dæles ríca, ealle þá
 þing ðe be him wæron gewordene, þá tweónode him ;
 9 forþám-ðe sume sædon þæt Ióhannes of deathe arás ;
 10 sume sædon þæt Helias aet-ýwde ; sume, þæt án
 eald witega arás. Þá cwaeth Heródes : Ióhannem ic
 beheáfode ; hwaet ys ðes be þám ic ðhlyc gehýre ?

Thá smeáde he thaet he hine gesawe. Thá cyddon 10 him thá apostolas swá-hwaet-swá híg dydon. Thá nam he híg, and ferde on-sundron on wéste stowe, seó ys Bethsaída. Thá thá maenigeo thaet wiston, thá 11 flidon híg him: thá onfeng he híg, and spæc to him be Godes rice; and thá he gehælde the lácunga be-thorfton.

THYS GODSPEL GEBYRATH ON THAERE NYGONTEOTHAN
WUCAN OFER PENTECOSTEN.

XIV. Thá wæs geworden, thá he eóde on sumes 1 Fariséa ealdres hús on reste-daege, thaet he hláf áete, and híg begýmdon hine. Thá wæs thaer sum waeter- 2 seoc man beforan him. Thá cwaeth se Háelend to thám áe-gleáwum and Fariséum: Ys hyt alýfed thaet man on 3 reste-dagum háele? Thá suwedon híg. Thá nam he 4 hine, and gehælde, and forlet hine. Thá cwaeth he to 5 hym, andswariende: Hwylces eowres assa oththe oxa befealh on áenne pytt, and ne títh he hine hraedlice up on reste-daege? Thá ne mihton híg ongean thys him 6 ge-andwyrðan. Thá sáede he sum bigspel be thám 7 in-geláthedon, gýmende hú híg thá fyrmestan setl gecuron; and thus cwaeth: Thónne thú býst to gyftum 8 geláthod, ne site thú on thám fyrmestan setle; the-laes wénunga sum weorthfulra sig in-geláthod fram hym, and thónne cume se the the in-geláthode, and secge 9 the, Rým thysum men setl; and thú thónne mid sceáme nyme thaet ýtemeste setl. Ac thónne thú geclypod 10 býst, gá, and site on thám ýtemestan setl; thaet se the the in-geláthode, thónne he cymth, cwethe to the, Lá freónd, site ufer: thónne býth the weorthmynt beforan mid-sittendum. Forthám aelc the hine up-ahefth 11 býth genytherod; and se-the hine nytherath, se bith up-ahafen. Thá cwaeth he to thám the hine inláthode: 12 Thónne thú dést wiste oththe feorme, ne clypa thú

13 *þíne frýnd, ne þíne gebróthru, ne þíne cuthan, ne
 þíne wélegan néhgebúras; ðe-laes hig ðe agen
 14 láthion, and ðú haebbe édleán. Ac ðónne ðú ge-
 beórscype dó, clypa ðearfan, and wanhále, and healte,
 15 and blinde: ðónne býst ðú eádig; forðám-ðe hig
 nabbath hwánon hig hyt ðe forgyldon; sóthlice hyt
 16 bith ðe forgolden on rihtwísra aerýste. Þá ðys
 gehýrde sum of ðám sittendum, ðá cwaeth he, Eádig
 ys se ðe hláf yt on Godes rice.*

THYS GODSPEL GEBYRATH ON THONE THRYDDAN SUNNAN-
 DAEG OFER PENTECOSTEN.

16 Þá sáede he hym: Sum man worhte mycele feorme,
 17 and manege geláthode. Þá sende he his ðeowan tó
 ðære feorme timan, ðaet he sáede ðám geláthedum
 ðaet hig cómon; forðám-ðe ealle ðing gearwe
 18 waeron. Þá ongunnon hig ealle hig beláðian. Se
 forma him sáede, Ic bóhte áenne tún; ic haebbe neóde
 ðaet ic fare and hine geseó: ic bidde ðe ðaet ðú
 19 me beládige. Þá cwaeth se other, Ic bóhte án getýme
 oxena; nú wille ic fáran and fandian hyra: nú bidde
 20 ic ðe beláða me. Þá cwaeth sum, Ic laedde wíf hám,
 21 forðám ic ne maeg cuman. Þá cyrde se ðeowa, and
 cydde his hláforde ðaet. Þá cwaeth se hláford mid
 ýrre tó ðám ðeowan, Gá hrathe on ðá stráeta and on
 wic ðýsse ceastre, and ðearfan, and wanhále, and
 22 blinde, and healte, laéd hider in. Þá cwaeth se
 ðeowa, Hláford, hyt ys gedón swá ðú bude, and nú-
 23 gyt hér ys aemtig stow. Þá cwaeth se hláford ðá tó
 ðám ðeowan, Gá geond ðás wégas and hegas, and
 nýd hig ðaet hig gán in, ðaet mín hús sig gefýlled.
 24 Sóthlice ic eow secge, ðaet nán ðæra manna ðe
 geclypode synd ne onbyriath mínre feorme.

THYS GODSPEL SCEAL ON THONE FEORTHAN SUNNAN-DAEG
OFER PENTECOSTEN.

XV. Sôthlice him geneálaehton mánfulle and synfulle, 1
 thaet hig his word gehýrdon. Thá murcnedon thá 2
 Fariséi and thá bóceras, and cwaédon: Thes onféth
 synfulle, and mid him ytt. Thá cwaeth he this bigspel 3
 to thám: Hwylc man ys of eow the haefth hund 4
 sceápa, and gif he forlýst án of thám, hú ne forlaet he
 thónne nygon and hund-nygontig on thám wéstene,
 and gaeth to thám the forwearth, oth he hit fint?
 And thónne he hit fint, he hit set on his exla ge- 5
 blissiende. And thónne he hám cymth, he to-somme 6
 clypath hys frýnd and hys néhgebúras, and cwyth,
 Blissiath mid me; forthám ic funde min sceáp the
 forwearth. Ic secge eow, thaet swá býth on heofone 7
 blis be ánum synfullum the daed-bóte déth, má thonne
 ofer nygon and nygontigum rihtwisra the daed-bóte
 ne bethurfon. Oththe hwylc wif haefth tyn scyllingas, 8
 gif heó forlýst áenne scylling, hú ne onaelth heó hyre
 leoht-faet, and awent hyre hús, and sécth geornlice oth
 heó hine fint? And thónne heó hine fint, heó clypath 9
 hyre frýnd and néhgebúras, and cwyth, Blissiath mid
 me; forthám ic funde minne scylling the ic forleás.
 Ic secge eow, swá bith blis beforan Godes englum be 10
 ánum synfullum the daed-bóte déth.

THYS GODSPEL GEBYRATH ON SAETERNES-DAEG, ON THAERE
OTHERE LENCTEN-WUCAN.

He cwaeth: Sôthlice sum man haefde twégen suna. 11
 Thá cwaeth se gingra to his faeder, Faeder, syle me 12
 minne dæl thinre áehte the me to gebyreth. Thá
 dælde he hym hys áehte. Thá, aefter feawa dagum, 13
 ealle his thing gegaderode se gingra sunu, and ferde
 wraeclice on feorlen rice, and forspilde tháer his áehta,

14 lybbende on his gælsan. Thá he hig hæfde ealle
 amyrrde, thá wearth mycel hunger on thám rice;
 15 and he wearth waedla. Thá ferde he and folgode
 ánum burh-sittendum men thaes rices; tha sende he
 16 hine tó his túne, thaet he heolde hys swýn. Thá
 gewilnode he his wambe gefyllan of thám beán-coddum
 17 the thá swýn áeton: and him man ne sealde. Thá
 bethóhte he hine, and cwaéth, Eálá hú fela yrthlinga
 on mínes faeder húse hláf genóhne habbath, and ic hér
 18 on hungre forweorthe! Ic arise, and ic fare tó mínum
 19 faeder, and ic secge him, Eálá faeder, ic syngode on
 heofenas, and beforan the, nú ic neom wyrthe thaet ic
 beó thín sunu nemned: dó me swá áenne of thínun
 20 yrthlingum. And he arás thá, and cóm tó his faeder.
 And thá-gyt, thá he wæs feor his faeder, he hne
 geseáh, and wearth mid mild-heortnesse astyred, and
 21 agen hine arn, and hine beclypte, and cyste hine. Thá
 cwaéth his sunu, Faeder, ic syngode on heofen, and
 beforan the, nú ic ne eom wyrthe thaet ic thín sunu
 22 beó genemned. Thá cwaéth se faeder tó his theowum,
 Bringath rathe thone selestan gegyrelan, and scrýdath
 hine; and syllath him hring on his hand, and gescý tó
 23 his fótum: and bringath án faett stýric, and ofsleáth;
 24 and uton etan, and gewistfullian: forthám thes mín
 sunu wæs dead, and he ge-edcucode; he forwearth,
 and he ys gemet. Thá ongunnon hig gewistlæcan.
 25 Sóthlice his yldra sunu wæs on aecere; and he cóm:
 and thá he thám húse geneáláhte, he gehýrde thone
 26 sweg and thaet wered. Thá clypode he áenne theow,
 27 and acsode hine hwaet thaet wære. Thá cwaéth he,
 Thín bróther cóm, and thín faeder ofslóh án faett cealf;
 28 forthám-the he hine hálne onfeng. Thá gebealh he
 hine, and nolde in-gán: thá eóde his faeder út, and
 29 ongan hine biddan. Thá cwaéth he, his faeder and-
 swariende, Efne, swá fela géara ic the theowode, and

ic naefre ƿhīn bebod ne forgyṃde, and ne sealdest ƿhū me naefre ān ticcen, ƿhaet ic mid mīnum freōndum gewistfullode: ac syththan ƿhes ƿhīn sunu cōm, ƿhe 30 hys spēde mid myltystrum amyrde, ƿhū ofslōge him faett cealf. ƿhā cwaēth he, Sunu, ƿhū eart symle mid 31 me, and ealle mīne ƿhing synd ƿhīne; ƿhē gebyrede 32 gewistfullian and geblissian: forƿhām ƿhes ƿhīn brōther wæs dead; and he ge-edcucode; he forwearth, and he ys gemet.

THYS GODSPEL GEBYRATH ON THAERE TEOTHAN WUCAN
OFER PENTECOSTEN.

XVI. ƿhā cwaēth he tō his leorning-cnyhtum: Sum 1 wēlig man wæs, se haefde sumne gerēfan, se wearth with hine forwreged, swylce he his gōd forspilde. ƿhā 2 clypode he hine, and sǣde him, Hwī gehyre ic ƿhys be ƿhē? agyf ƿhīne scīre; ne miht ƿhū leng tūn-scīre be-witan. ƿhā cwaēth se gerēfa on his geƿhanc, Hwaet 3 dō ic? forƿhām-ƿhe mīn hlāford mīne gerēf-scīre fram me nymth: ne maeg ic delfan; me sceāmath ƿhaet ic waedlige. Ic wāt hwaet ic dō, ƿhaet hīg me on heora 4 hūs onfōn, ƿhōnne ic bescīred beó fram tūn-scīre. ƿhā 5 ƿhā gafol-gyldan gegaderode wáeron, ƿhā sǣde he ƿhām forman, Hú mycel scealt ƿhū mīnum hlāforde? ƿhā 6 sǣde he, Hund sestra éles. ƿhā sǣde he him, Nim ƿhīne fethere, and site hrathe, and writ fiftig. ƿhā 7 sǣde he othrum, Hú mycel scealt ƿhū? ƿhā cwaēth he, Hund mittena hwaetes. ƿhā cwaēth he, Nim ƿhīne stafas, and writ hund-eahtatig. ƿhā hērede se hlāford 8 ƿhaere unrihtwīsnesse tūn-gerēfan, forƿhām-ƿhe he gleáwlice dyde; forƿhām-ƿhe ƿhysse worulde bearn synd gleáwran ƿhysses leohtes bearnum on ƿhysse cneorysse. And ic secge eow: Wyrceath eow frýnd of 9 ƿhysse worulde-wélan unrihtwīsnesse; ƿhaet hīg onfōn eow on éce eardung-stowa, ƿhōnne ge geteóriath.

THYS GEBYRATH ON WODNES-DAEG, ON THAERE TEOTHAN
WUCAN OFER PENTECOSTEN.

- 10 Se-þe ys on lytlum getrywe, se ys on máran getrywe;
and se-þe on lytlum unrihtwis, se ys eác on máran
11 unrihtwis. Gif ge on unrihtwisum woruld-wélan naeron
12 getrywe, hwá betaeth eow þaet eower ys? And gyf
ge on fremedum naeron getrywe, hwá sylth eow þaet
13 eower ys? Ne maeg nán þeow twám hláfordum
þeowian; oththe he áenne hátath, and otherne lufath;
oththe he ánum folgath, and otherne forhogath: and
14 ge ne magon Gode þeowian and woruld-wélan. Thás
þing ealle þá Fariséi gehýrdon, þá þe gifre wáeron:
15 and hig hine tældon. Thá cwaeth he tó hym: Ge
synd þe eow-sylfe beforan mannum gerihtwisiath;
sóthlice God can eowre heortan: forþám-þe beforan
16 Gode ys ascuniendlic þaet mannum heáh ys. Seó áe
and witegan oth Ióhannem; and of him is bódud Godes
17 rice, and ealle on þaet strangnysse wyrcath. Eáthre
ys þaet heofon and eorthe gewiton, þonne án staef of
18 þáere áe fealle. Aelc man þe his wif forlaet, and
other nimth, se unriht-háemth: and se-þe þaet for-
laetene wif nimth, se unriht-háemth.

THYS GODSPEL GEBYRATH ON THONE OTHERNE SUNNAN-DAEG
OFER PENTECOSTEN.

- 19 Sum wélig man wáes, and he wáes gescryd mid pur-
puran and mid twine, and daeg-hwamlice riclice gewist-
20 fullode. And sum waedla wáes, on naman Lazarus, se
21 laeg ón his dura, swythe forwúndod, and wilnode þaet he
hine of his crumum gefylde, þe of his beode feollon: and
him nán man ne sealde; ac húndas cómon, and his wúnda
22 liccedon. Thá wáes geworden, þaet se waedla forth-
ferde, and hine englas báeron on Abráhames greádan:
þá wearth se wélega dead, and wáes on helle bebyrged.

Thá ahóf he his eágan upp, thá he on thám tintregum 23
 wáes, and geseáh feorran Abráham, and Lazarum on his
 greádan. Thá hrymde he, and cwaeth, Eálá, faeder 24
 Abráham, gemiltsa me, and send Lazarum, thaet he
 dyppe his fingres lith on waetere, and mine tungan
 gecaele; forthám-the ic eom on thysum lige cwylned.
 Thá cwaeth Abráham, Eálá, sunu, gethenc thaet thú 25
 gód onfenge on thinum life, and gelice Lazarus onfeng
 yfel; nú ys thes gefréfrod, and thú eart cwylned. And 26
 on eallum thyssum, betweox us and eow ys mycel
 dwolma getrymed: thá the wyllath beónon tó eow
 faran ne magon; ne thánon faran hidere. Thá cwaeth 27
 he, Faeder, ic bidde the, thaet thú sende hine tó mines
 faeder huse; ic haebbe fif gebróthru, thaet he cythe 28
 heom, thaet híg ne cumon on thysa tintrega stowe.
 Thá saede Abráham him, Híg habbath Moysen and 29
 witegan; híg hlyston hym. Thá cwaeth he, Nese, 30
 faeder Abráham; ac híg dóth dáed-bóte, gif hwylc of
 deathe tó hym faerth. Thá cwaeth he, Gif híg ne 31
 gehýrath Moysen and thá witegan, ne híg ne gelyfath,
 theáh hwylc of deathe aríse.

ST. JOHN'S GOSPEL.

THAET GODSPEL AEFTER IOHANNES GERECEDNYSSE.

I. ON fruman wáes Word, and thaet Word wáes mid 1
 Gode, and God wáes thaet Word. Thaet wáes on 2
 fruman mid Gode. Ealle thing wáeron geworhte thurh 3
 hyne; and nán thing náes geworht bútan him. Thaet 4
 wáes líf the on him geworht wáes, and thaet líf wáes
 manna leoht. And thaet leoht lyht on thýstrum; and 5
 thýstro thaet ne genamon. Mann wáes fram Gode asend, 6
 thaes nama wáes Ióhannes. Thes cóm tó gewitnesse, 7

7 ̥h̥aet he gewitnesse cythde be ̥th̥ám Leohte, ̥h̥aet ealle
 8 menn ̥th̥urh hyne gelyfdon. N̥aes he Leoht, ac ̥h̥aet he
 9 gewitnesse forth-bære be ̥th̥ám Leohte. Sôth Leoht
 w̥aes, ̥h̥aet onlyht aelcne cumendne man on ̥th̥ysne
 10 middan-eard. He w̥aes on middan-earde, and middan-
 eard w̥aes geworht ̥th̥urh hine, and middan-eard hine ne
 11 gecneów. Tó hys ágenum he cóm, and híg hyne ne un-
 12 derfengon. Sôthlice swá-hwylce-swá hyne underfengon,
 he sealde hym anweald ̥h̥aet híg w̥áeron Godes bearn,
 13 ̥th̥ám ̥th̥e gelyfath on his naman: ̥th̥á ne synd acennede
 of blódum, ne of flaesces willan, ne of weres willan; ac
 14 híg synd of Gode acennede. And ̥h̥aet Word w̥aes
 flaesc geworden, and eardode on us (and we gesawon
 hys wuldor, swylce án-cennedes wuldor of Faeder),
 ̥h̥aet w̥aes full mid gyfe and sóthfaestnysse.

THYS GODSPEL GEBYRATH THRYM WUCON AER MYDDAN-
 WINTRAN, ON THONE FRIGE-DAEG.

15 Ióhannes cyth gewitnesse be him, and clypath, ̥th̥us
 cwethende: ̥Th̥es w̥aes ̥th̥e ic s̥áede, Se ̥th̥e tó cumanne
 ys aefter me w̥aes geworden beforan me; forthám he
 16 w̥aes áer ̥th̥onne ic. And of his gefyllednesse we ealle
 17 onfengon gyfe for gyfe. Forthám-̥th̥e áe w̥aes geseald
 ̥th̥urh Moysen, and gyfu, and sóthfaestnes ys geworden
 18 ̥th̥urh H̥aelend Críst. Ne geseáh naefre nán man God;
 búton se án-cenneda Sunu hit cythde, se ys on hys
 19 Faeder bearme. And ̥h̥aet ys Ióhannes gewitnes.

THYS GEBYRATH ON THONE SUNNAN-DAEG AER MYDDAN-
 WYNTRA.

̥Th̥á ̥th̥á Iudéas sendon heora sacerdas and heora diá-
 conas fram Ierúsalem tó hym, ̥h̥aet híg acsodon hine,
 20 and ̥th̥us cwaëdon: Hwaet eart ̥th̥ú? And he cythde,
 and ne withsóc, and ̥th̥us cwaëth: Ne eom ic ná Críst.
 21 And híg acsodon hine, and ̥th̥us cwaëdon: Eart ̥th̥ú

Elias? And he cwaeth: Ne eom ic hit. Thá cwaedon
 ðig: Eart thú witega? And he andwyrde, and cwaeth:
 Nic. Híg cwaedon tó him: Hwaet eart thú? thaet we 22
 andwyrde bringon thám the us tó the sendon. Hwaet
 segst thú be the-sylfum? He cwaeth: Ic eom cly- 23
 piendes stefn on wéstene, Gerihtath Dryhtnes wég, swá
 se witega Isaías cwaeth. And thá the thaer asende 24
 waeron, thá waeron of Sundor-hálgon. And hig acsodon 25
 hine, and cwaedon tó him: Hwi fullast thú, gif thú ne
 eart Crist, ne Elías, ne witega? Ióhannes him and- 26
 swarode: Ic fullige on waetere; tó-myddes eow stód
 the ge ne cunnon. He ys the aefter me tóweard ys, se 27
 wæs geworden beforan me; ne eom ic wyrthe thaet ic
 unbinde his sceó-thwang. Thás thing waeron gewor- 28
 dene on Bethanía begeondan Iórdanen, thaer Ióhannes
 fullode.

THYS GEBIRATH ON THONE VIII. DAEG GODES AETTWEDNYSSE.

Othre daege Ióhannes geseáh thone Hælend tó hym 29
 cumendne, and cwaeth: Hér ys Godes Lamb; hér ys se
 the déth awég middan-eardes synne. Thes ys be thám 30
 ic sáede, Aefter me cymth wer the beforan me geworden
 wæs; forthám-the he wæs áer thonne ic. And ic 31
 hyne nyste; ac ic cóm and fullode on waetere, tó-thám-
 thaet he waere geswutelod on Isrábela folce. And 32
 Ióhannes cythde gewitnesse, cwethende: Thaet ic ge-
 seáh nyther-cumendne Gást of heofenum, swá-swá
 culfran, and wunode ofer hyne. And ic hyne ne cuthe; 33
 ac se-the me sende tó fullianne on waetere, he cwaeth
 tó me, Ofer thone-the thú gesýhst nyther-stigendne
 Gást, and ofer hyne wuniendne, thaet ys se the fullath
 on Hálgum Gáste. And ic geseáh, and gewitnesse 34
 cythde thaet thes is Godes Sunu.

THYS SCEAL ON ST. ANDREAS MAESSE-AEFEN.

- 35 Eft othre daege stód Ióhannes, and twégen of his leorn-
 36 ing-cnyhtum; and he cwaeth, *ṭhá* he geseáh *ṭhone*
 37 Hælend gangendne: Hér ys Godes Lamb! *Ṭhá* ge-
 hýrdon hine twégen leorning-cnyhtas specende, and
 38 fylidon *ṭhám* Hælande. *Ṭhá* beseáh se Hælend, and
 geseáh hig hym fyliende, and cwaeth tó hym: Hwaet
 séce gyt? Hig cwaedon tó hym: Rabbí (*ṭhaet* ys
 gecweden and gereht, Láreow), hwaer eardast *ṭhú*?
 39 He cwaeth tó hym: Cumath and geseóh. Hig cómon
 and gesawon hwaer he wunode, and mid hym wunodon
 40 on *ṭhám* daege; hit wæs *ṭhá* seó teothe tid. Andréas,
 Simones bróther Pétres, wæs other of *ṭhám* twám, *ṭhá*
 41 gehýrdon aet Ióhanne, and him fyligdon. *Ṭhes* gemette
 42 acrest Símone his bróther, and cwaeth tó him: We
 gemetton Messíam, *ṭhaet* is gereht, Críst. And hig
 gelaedd on hine tó *ṭhám* Hælande. *Ṭhá* beheold se
 Hælend hine, and cwaeth: *Ṭhú* eart Símone, Iónan
 sunu; *ṭhú* býst genemned Céphas, *ṭhaet* ys gereht,
 43 Pétrus. On mergen he wolde faran on Galiléa, and he
 gemette Philippus; and se Hælend cwaeth tó him:
 44 Fylig me. Sóthlice Philippus wæs fram Bethsaida,
 45 Andréas ceastre, and Pétres. Philippus gemette Na-
 thanahel, and cwaeth tó hym: We gemetton *ṭhone*
 Hælend, Iósepes sunu, of Nazareth, *ṭhone* wrát Moyses
 46 and *ṭhá* witegan on *ṭhaere* æ. And Nathanahel cwaeth
 tó hym: Maeg áenig-*ṭhing* gódes beón of Nazareth?
 47 Philippus cwaeth tó hym: Cum and geseóh. *Ṭhá*
 geseáh se Hælend Nathanahel tó hym cumendne, and
 cwaeth be hym: Hér ys Isráhelisc wer, on *ṭhám* nis
 48 nán facn. *Ṭhá* cwaeth Nathanahel tó him: Hwánon
 cuthest *ṭhú* me? *Ṭhá* andswarode se Hælend, and
 cwaeth tó him: Ic geseáh *ṭhe* *ṭhá* *ṭhú* wære under
ṭhám fic-treowe, áer*ṭhám*-*ṭhe* Phiippus *ṭhe* clypode.

Hym andswarode þá Nathanahel, and ðus cwaeth: 49
 Rabbi, ðú eart Godes Sunu, and ðú eart Isráhela
 Cining. Þá cwaeth se Hælend to hym: ðú gesýhst 50
 máre ðonne ðis sý; forðám-ðe ðú gelyfdest, þá
 ic cwaeth ðaet ic gesawe ðe under ðám fic-treowe.
 And he saede him: Sóth ic secge eow, ge geseóth 51
 opene heofenas, and Godes englas up-stigende and
 nyther-stigende ofer Mannes Sunu.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, THAERE OTHRE
 WUCAN OFER EPIPHANIA DOMINI.

II. On ðám ðryddan daege wæron gifa gewordene 1
 on Chanáa Galiléae; and ðaes Hælandes moder wæs
 ðáer: sóthlice se Hælend and hys leorning-cnyhtas 2
 wæron geláthode to ðám giftum. And þá ðaet win 3
 geleórode, þá cwaeth ðaes Hælandes moder to him:
 Hig nabbath win. Þá cwaeth se Hælend to hyre: Lá 4
 wif, hwaet ys me and ðe? gyt mín tíma ne cóm. Þá 5
 cwaeth ðaes Hælandes moder to ðám ðenum: Dóth
 swá-hwaet-swá he eow secge. Þáer wæron sóthlice a- 6
 sette syx stáenene waeter-fatu, aefter Iudéa geclaénsunge,
 aelc wæs on twégra sestra geméte, oththe on ðreóra.
 Þá beád se Hælend ðaet hig þá fatu mid waetere 7
 gefyldon. And hig gefyldon þá oth ðone brerd. Þá 8
 cwaeth se Hælend: Hládath nú, and berath ðære
 dryhte ealdre. And hig namon. Þá se dryhte-ealdor 9
 ðaes wines onbyrgde, ðe of ðám waetere geworden
 wæs, he nyste hwánon hit cóm: (þá ðenas sóthlice
 wiston, ðe ðaet waeter hlódon;) se dryhte-ealdor
 clypode ðone brýd-guman, and cwaeth to him: Aelc 10
 man sylth áerest gód win; and ðónne hig druncene
 beóth, ðaet ðe wyrse býth: ðú geheolde ðaet góde
 win oth ðys. Þys wæs ðaet forme tác ðe se Hæ- 11
 lend worhte on Chanáa Galiléae, and geswutelode hys
 wuldor; and hys leorning-cnyhtas gelyfdon on hine.

THYS GODSPEL SCEAL ON FRIGE-DAEG, ON THAERE FOR-
MAN LENCTEN-WUCAN.

- V. Aefter þyssum wæs Iudéa freóls-daeg, and se
2 Hælend fór to Hierúsalem. On Hierúsalem ys án mére,
se is genemned on Ebreisc Betzaída; se mére hæfth fif
3 porticas. On þám porticon lág mycel maenigeo ge-
adledra, blindra, and healtra, and forscruncenra, and
4 ge-anbídedon þaes waeteres styrunge. Dryhtenes engel
cóm to his timan on þone mére, and þaet waeter wæs
astyred; and se ðe rathost cóm on þone mére, aefter
þaes waeteres styrunge, wearth gehæled fram swá-
5 hwylcere untrummysse swá he on wæs. Thær wæs
sum man eahta and þrittig wintra on his untrummysse.
6 Thá se Hælend geseáh ðysne licgan, and wiste þaet he
lange hwýle thær wæs, thá cwaeth he to him: Wylt thá
7 hál beón? Thá andswarode se seoca him, and cwaeth:
Dryhten, ic naebbe náenne man þaet me dó on þone
8 mére, ðónne þaet waeter astyred bith; ðónne ic
cume, ðónne bith oðer beforan me. Thá cwaeth se
9 Hælend to him: Arís, nim þín bed, and gá. And se
man wæs sona hál; and he nam his bed, and eode.
10 Hyt wæs reste-daeg on þám daege. Thá cwaedon
thá Iudéas to þám ðe thær gehæled wæs: Hit is
reste-daeg; nis ðe alyfed þaet þú þín bed bere.
11 He andswarode him, and cwaeth: Se-ðe me gehælde,
12 se cwaeth to me, Nim þín bed, and gá. Thá acsedon
hig hine, Hwaet se man wære, ðe ðe sáede, Nim þín
13 bed, and gá? Se ðe thær gehæled wæs, nyste hwá
hyt wæs; se Hælend sóthlice beáh fram thære ge-
14 gaderunge. Aefter-þám se Hælend hine gemette on
þám temple, and cwaeth to hym: Nú, þú eart hál
geworden, ne synga þú, ðý-laes ðe on sumum ðing-
15 um wys getíde. Thá fór se man, and cydde hit thám
Iudéum, þaet it wæs se Hælend ðe hyne hælde.

Forthám thá Iudéas éhton ðhone Hælend, forthám-ðe 16
he dyde thás ðing on reste-daege.

THYS SCEAL ON TYWES-DAEG, ON THAERE FIFTAN WUCAN
INNAN LENCTENE.

VII. Syththan fór se Hælend tó Galiléa; he nolde 1
faran tó Iudéa, forthám-ðe thá Iudéas hyne sóhton,
and woldon hyne ofsleán. Hit wæs gehende Iudéa 2
freóls-daege. His bróthru cwaëdon tó him: Far heónon, 3
and gá on Iudéa-land, ðæt ðine leorning-cnyhtas ge-
seón thá weorc ðe ðú wyrst. Ne déth nán man nán 4
ðing on diglum, ac se ðæt hit open sý. Gif ðú
thás ðing dést, geswutela ðe-sylfn middan-earde.
Witodlice ne his mágas ne gelyfdon on hyne. Thá 5
cwaeth se Hælend tó hym: Gyt ne cóm mín tíð; eower 6
tíð ys symle gearu. Ne maeg middan-eard eow hátian; ac 7
he hátath me, forthám ic cyðe gewitnesse be him, ðæt
his weorc synd yfele. Fare ge tó ðison freóls-daege; 8
ic ne fare tó ðison freóls-daege; forthám mín tíð nys
gyt gefyllð. He wunode on Galiléa, thá he thás ðing 9
sæde. Eft thá his bróthru fóron, thá fór he eac tó 10
thám freóls-daege, naes ná openlice, ac digollice. Thá 11
Iudéas hyne sóhton on thám freóls-daege, and cwaëdon:
Hwær ys he? And mycel gehlýð wæs on ðære 12
maenio be him; sume cwaëdon: He ys gód; oðre
cwaëdon: Nese; ac he beswíðh ðis folc. Theáh- 13
hwaethere ne spæc nán man openlice be him, for ðæra
Iudéa ege.

THYS GODSPEL GEBYRATH ANUM DAEGE AER MYD-FAESTENE.

VIII. Se Hælend fór on Oliuetes dúne; and cóm eft 1
on daeg-red tó thám temple, and eall ðæt folc cóm tó 2
him; and he sæt, and lærde híg. Thá laeddon thá 3
Phariséi and thá bóceras tó him án wíf seó wæs aparod
on unriht-hæmede, and setton híg tó-middes heora, and 4

cwædon to him : Læreow, þis wif wæs afunden on un-
 5 rihton hæmede. Moyses us bebead on þære æ, þæt
 we sceoldon þus gerade mid stánum oftorfian ; hwaet
 6 cwyst þú ? Þis hig cwædon his fandiende, þæt hig
 hine wrehton. Se Hælend abeah nyther, and wrát mid
 7 his fingre on þære eorthan. Þá hig þurhwunodon
 hine acsiende, þá arás he upp, and cwæeth to him :
 Lóca, hwylc eower sig synleás, weorpe ærest stán on
 8 hig. And he abeah eft, and wrát on þære eorthan.
 9 Þá hig þis gehýrdon, þá eodon hig út, án aefter
 ánum ; and he gebád þær sylf, and þæt wif stód
 10 þær on middan. Se Hælend arás upp, and cwæeth to
 hyre : Wif, hwær synd þá ðe ðe wregdon ? ne for-
 11 démde ðe nán man ? And heó cwæeth : Ná, Dryhten.
 And se Hælend cwæeth : Ne ic ðe ne fordéme ; dó gá,
 and ne synga þú naefre má.

THYS GODSPEL SCEAL ON THAERE MYD-FAESTENES WUCAN,
 ON SAETERNES-DAEG.

12 Eft se Hælend spræc þás þing to hym, and cwæeth :
 Ic eom middan-eardes leoht ; se-ðe me fylith, ne gaeth
 13 he ná on þystro, ac he haefth lifes leoht. Þá Phari-
 séi cwædon to hym : Þú cythst gewitnesse be ðe-
 14 sylfum ; nis þin gewitnes sóth. Se Hælend andswa-
 rode, and cwæeth to hym : Gyf ic cythe gewitnesse
 be me-sylfum, mín gewitnes ys sóth ; forþám-ðe ic
 wát hwánon ic cóm, and hwyder ic gá ; ge nyton hwánon
 15 ic cóm, ne hwyder ic gá. Ge démath aefter flaesce ; ic
 16 ne déme nánum men. And gif ic déme, mín dóm is
 sóth ; forþám-ðe ic ne eom ána, ac ic and se Faeder
 17 ðe me sende. And on eowre æ is awriten, þæt twé-
 18 gra manna gewitnes is sóth. Ic eom ðe cythe gewit-
 nesse be me-sylfum, and se Faeder ðe me sende cyth
 19 gewitnesse be me. Witodlice hig cwædon to him :
 Hwær is þin faeder ? Se Hælend him andswarode,

and cwaeth: Ne cunne ge me, ne minne Faeder; gyf ge me cuthon, wén is thaet ge cuthon minne Faeder. Thás word he spaec aet ceáp-sceamele; and nán man 20 hyne ne nam; forthám-the hys tid ne cóm tha-gyt. Witodlice eft se Háelend cwaeth to him: 21

THYS GODSPEL SCEAL ON MONAN-DAEG, ON THAERE OTHRE
LENCEN-WUCAN.

Ic fare, and ge me secath, and ge sweltath on eowre synne; ne mage ge cumán thyder ic fare. Thá cwaedon 22 thá Iudéas; Cwethe ge ofslýhth he hine-sylfne? forthám he segth, Ge ne magon cumán thyder ic fare. Thá 23 cwaeth he to him: Ge synd nythane, and ic eom ufane; ge synd of thýsum middan-earde; ic ne eom of thýsum middan-earde. Ic eow sáede, thaet ge sweltath on 24 eowrum synnum; gif ge ne gelyfath thaet ic hit sý, ge sweltath on eowre synne. Thá cwaedon híg to hym: 25 Hwaet eart thú? Se Háelend cwaeth to him: Ic eom fruman the to eow sprece. Ic haebbe fela be eow to 26 spreccanne and to démanne; ac se the me sende is sóth-faest; and ic sprece on middan-earde thá thing the ic aet him gehýrde. And híg ne undergeton thaet he 27 tealde him God to Faeder. Se Háelend cwaeth to 28 him: Thónne ge Mannes Sunu up-ahebbath, thónne gecnáwe ge thaet ic hit eom, and ic ne dó nán thing of me-sylfum; ac ic sprece thás thing swá Faeder me láerde. And se the me sende is mid me, and he ne 29 forlaet me áenne; forthám-the ic wyrce symle thá thing the him synd gecweme. Thá he thás thing spaec, 30 manege gelyfdon on hine.

THYS GODSPEL GEBYRATH TO ST. VITALIS MAESSAN.

XV. Ic eom sóth wín-eard, and mín Faeder ys eorth-1 tilia. He déth aelc twig awég on me the blaéda ne 2 byrth; and he feormath aelc thaera the blaéda byrth,

3 ȝaet hyt bere bláeda ȝe swithor. Nú ge synd cláene
 4 for ȝáere spraece ȝe ic tó eow spráec. Wuniath on
 me, and ic on eow. Swá twig ne maeg bláeda beran
 him-sylf, búton hit wunige on wín-earde, swá ge ne
 5 magon éac, búton ge wunion on me. Ic eom wín-eard,
 and ge synd twigu; se-ȝe wunath on me, and ic on
 him, se byrth mycle bláeda; forȝám ge ne magon nán
 6 ȝing dón bútan me. Gif hwá ne wunath on me, he
 býth aworpen út swá twig, and fordrúwath; and hig
 gaderiath ȝá, and dóth on fýr, and hig forbyrnath.

THYS GODSPEL SCHEAL ON WODNES-DAEG, OFER ASCENSIO
 DOMINI.

7 Gif ge wuniath on me, and míne word wuniath on eow,
 biddath swá-hwaet-swá ge wyllon, and hit býth eower.
 8 On ȝám ys mín Faeder geswutelod, ȝaet ge beron
 9 mycle bláeda, and beón mine leorning-cnyhtas. And
 ic lufode eow swá Faeder lufode me; wuniath on míne
 10 lufe. Gif ge míne bebodu gehealdath, ge wuniath on
 mínre lufe; swá ic geheold mínes Faeder bebodu, and
 11 ic wunige on his lufe. Ȝás ȝing ic eow saéde, ȝaet
 mín gefeá sý on eow, and eower gefeá sý gefullod.

THYS GEBYRATH TO ȜAERA APOSTOLA MAESSE-DAGON.

12 Ȝis ys mín bebod, ȝaet ge lufion eow gemaénelice,
 13 swá ic eow lufode. Naefth nán man máran lufe ȝhonne
 14 ȝeós ys, ȝaet hwá sylle his lif for his freóndum. Ge
 synd míne frýnd, gif ge dóth ȝá ȝing ȝe ic eow
 15 bebeóde. Ne telle ic eow tó ȝeowan; forȝám se
 ȝeowa nát hwaet se hláford déth: ic tealde eow tó
 freóndum; forȝám ic cythde eow ealle ȝá ȝing ȝe
 16 ic gehýrde aet mínum Faeder. Ne gecure ge me, ac
 ic geceás eow, and ic sette eow, ȝaet ge gán and
 bláeda beron, and eowre bláeda gelaéston; ȝaet Faeder
 sylle eow swá-hwaet-swá ge biddath on mínum naman.

AND THYS GEBYRATH TO THAERA APOSTOLA MAESSE-DAGON.

Thás ƿing ic eow beóde, ƿhaet ge lufon eow gemaéne- 17
 lice. Gif middan-eard eow hátath, witath ƿhaet he 18
 hátede me áer eow. Gif ge of middan-earde wáeron, 19
 middan-eard lufode ƿhaet his wáes; forþám-ƿe ge ne
 synd of middan-earde, ac ic eow geceás of middan-
 earde, forþig middan-eard eow hátath. Gemunath 20
 minre spraece ƿe ic eow saéde, Nis se ƿeowa máerra
 ƿhonne his hláford. Gif hig me éhton, hig wyllath
 éhtan eower; gif hig mine spraece heoldon, hig heal-
 dath eác eowre. Ac ealle ƿhás ƿing hig dóth eow for 21
 minum naman; forþám-ƿe hig ne cunnon ƿhone ƿe
 me sende. Gif ic ne cóme, and tó him ne spraece, 22
 naefdon hig náne synne; nú hig nabbath náne láde be
 heora synne. Se ƿe me hátath, hátath minne Faeder. 23
 Gif ic náne weorc ne worhte on him, ƿe nán other ne 24
 worhte, naefdon hig náne synne; nú hig gesawon, and
 hig hátedon aegþer-ge me, ge mínne Faeder. Ac 25
 ƿhaet seó spraec sý gefylled ƿe on hyra áe awriten ys,
 ƿhaet hig hátedon me búton gewyrhtum.

THYS GEBYRATH ON SUNNAN-DAEG, OFER ASCENSIO DOMINI.

ƿhonne se Fréfriend cymth, ƿe ic eow sende fram 26
 Faeder, sóthfaestnysse Gást, ƿe cymth fram Faeder,
 he cyth gewitnesse be me; and ge cythath gewitnesse, 27
 forþám ge wáeron fram fruman mid me.

XVI. Thás ƿing ic eow saéde, ƿhaet ge ne swicion. 1
 Hig dóth eow of gesomnungum; ac seó tid cymth, 2
 ƿhaet aelc ƿe eow ofslýhth, wénth ƿhaet he ƿenige
 Gode. And ƿhás ƿing hig dóth, forþám-ƿe hig ne 3
 cuthon mínne Faeder, ne me. Ac ƿhás ƿing ic eow 4
 saéde, ƿhaet ge gemunon, ƿhonne heora tid cymth,
 ƿhaet ic hit eow saéde. Ne saéde ic eow ƿhás ƿing
 aet fruman, forþám-ƿe ic wáes mid eow.

THYS GODSPEL SCEAL ON SUNNAN-DAEG, ON THAERE
FEORTHAN WUCAN OFER EASTRON.

- 5 Nu ic fare tó þám ðe me sende, and eower nán ne
6 acsath me, Hwýder ic fare? Ac forþám-ðe ic spræc
þás ðing tó eow, unrótnys gefylde eowre heortan.
7 Ac ic eow secge sóthfaestnysse; Eow fremath ðæt ic
fare; gif ic ne fare, ne cymth se Fréfriend tó eow;
8 witodlice gif ic fare, ic hyne sende tó eow. And ðonne
he cymth, he ðýwþ ðýsne middan-eard be synne,
9 and be rihtwísnesse, and be dóme: be synne, forþám
10 híg ne gelyfdon on me; be rihtwísnesse, forþám ic
11 fare tó Faeder, and ge me ne geseóth; be dóme, forþám
12 ðýses middan-eardes ealdor ys gedémed. Gyt ic
haebbe eow fela tó secganne, ac ge hyt ne magon nú
13 acuman. ðonne ðære sóthfaestnysse Gást cymth,
he lærth eow ealle sóthfaestnysse; ne sprýcþ he of
him-sylfum, ac he sprýcþ þá ðing ðe he gehýrþ;
14 and cyth eow þá ðing ðe tówearde synd. He me
geswutelath; forþám he nimth of mínum, and cyth
15 eow. Ealle þá ðing ðe mín Faeder haefth synd
míne; forþig ic cwaeth, ðæt he nimth of mínum, and
cyth eow.

II. FROM A PARAPHRASE OF THE BOOK OF PSALMS.

SEALM I.

1. Eádig býth se wer ðe ne gæth on geðeáht unriht-wisra, ne on ðám wége ne stent synfulra, ne on heora wol-berendum setle ne sitt;

2. Ac his willa býth on Godes áe, and ymb his áe he býth smeágende daeges and nihtes.

3. Hym býth swá ðám treowe, ðe býth aplantod neáh waetera rynum;

4. ðæt sylth his waestmas tó rihtre tide, and his leáf and his bláeda ne fealwiath, ne ne seáriath; eall him cymth tó góde ðæt he déth.

5. Ac ðá unrihtwisan ne beóth ná swylce, ne him eác swá ne limpth; ac hí beóth duste gelicran, ðónne hit wind tobláewth.

6. ðý ne arisath ðá unrihtwisan on dómes daeg, ne ðá synfullan ne beóth on geðeáhte ðáera rihtwisena.

7. Forðám God wát hwylcne wég ðá rihtwisan ge-eárnedon, ac ðá unrihtwisan cumath tó wítum.

SEALM II.

1. Hwý rýth aelc folc, and hwý smeágath hí unnýtt?

2. And hwý arisath eorth-cyningas, and ealdor-menn cumath tó-somme with Gode, and with ðám ðe he tó hláforde geceás, and gesmýrede?

3. Utan tobrecan heora bendas, and aweorpan heora geócu of us.

4. Forþám se God, ðe on heofonum ys, híg gehyspth, and Drihten híg gescent.

5. And he clypath tó him on his ýrre, and gedrefth heora getheáht.

6. And ic eom, ðeáh, cyning geset fram Gode ofer his ðhone hálgan munt Sýon, tó-ðám-ðæt ic láere his willan and his áe.

7. Forþám cwaeth Drihten tó me : Þú eart mín sunu, nú tó-daeg ic ðé acende.

8. Bidde me, and ic ðé sylle ðeóda tó ágnum yrfe, and ðinne anwald ic gebræde ofer ðeóda gemaero.

9. And ic gedó ðæt þú heora wylst mid íserne gyrde, and hí miht swá eáthe abrecan, swá se crocc-wyrhta maeg áenne croccan.

10. Ongytath nú, cyningas, and leorniath, ge dómeras, ðe ofer eorþan demath.

11. ðeowiath Drihtne, and ondraedath hine ; blissiath on Gode, and ðeáh mid ege.

12. Onfóth láre, ðý-laes eow God ýrre weorþe, and ðý-laes ge wendon of rihtum wége.

13. Forþám ðhonne his ýrre býth onáeled, ðhonne beóth eádige, ðá ðe nú on hine getrywath.

SEALM III.

1. Eálá, Drihten ! hwí synt swá manige mínra feónda, ðhára ðe me swencath ? For-hwí arisath swá manige with me ? Manige cwethath tó mínum móde, ðæt hit naebbe náne háele aet his Gode.

2. Ac hit nis ná swá hý cwethath ; ac ðú eart, bútan aelcum tweón, mín fultum, and mín wuldor, and ðú ahfest upp mín heáfod.

3. Mid mínre stemne ic cleopode tó Drihtne, and he me gehýrde of his ðám hálgan munte.

4. Þá ongan ic slápan, and slep, and eft arás ; forþám-ðe Drihten me awehte, and me upp-araerde.

5. Forþhám ic me nú ná ondraæde þúsendu folces, þeáh hí me útan ymb-þrington; ac þú, Drihten, aris, and gedó me hálne; forþhám þú eart mín God.

6. Forþhám þú of-slóge ealle þá þe me witherwearde wæron bútan gewyrhton, and þára synfulra maegen þú gebryttest.

7. Forþhám on þé ys eall úre hæel, and úre tó-hópa, and ofer þín folc sý þín bletsung.

SEALM IV.

1. Þónne ic cleopode tó þé, þónne gehýrdest þú me, Drihten; forþhám þú eart se þe me gerihtwisast, and on mínum earfothum and nearonessum, þú me gerýmdest.

2. Gemiltsa me, Drihten, and gehýr mín gebed.

3. Éalá, manna bearn! hú lange wylle ge beón swá heardheorte with Gode? And hwí lufige ge ídelnessa, and secath léasunga?

4. Wite ge, þæt God gemyclade his þone gehálgodan, and he me gehýrth, þónne ic him tó clypige.

5. Þeáh hit gebyrige þæt ge onwóh ýrsion, ne scule ge hit nó thy hrathor þurh-teón, þe-laes ge syngion, and þæt unriht þæt ge smeágath on eowerum móde, forlæ-tath, and hreówsiath þaes.

6. Offriath ge mid rihtwisnesse, and bringath þá góde tó lacum, and hópiath tó Drihtne.

7. Manig mann cwyth: Hwá taeth us teála, and hwá sylth us þá gód þe us man geháet? and is þeáh ge-swutelod ofer us þín gifu, þeáh hí swá ne cwethon.

8. Þæt ys þæt þú sealdest blisse mínre heortan, and þín folc gemicladest, and him geniht hwaetes, and wínes, and éles, and ealra góda, þeáh hí his þé ne þancion.

9. Ac gedó nú þæt ic móte on þám genihte, and on þære sibbe slápan, and me gerestan; forþhám þú, Drihten, synderlice me gesettest on blisse and on tó-hópan.

SEALM V.

1. Drihten, onfóh mín word mid þínum eárum, and ongyt míne stemne and mín gehróp, and þēnc þárá worda mínra gebeda.

2. Forþám ic gebidde on daeg-red tó þē; ac gedó þaet þú gehýre mín gebed, Drihten.

3. Ic stande on áer-mergen beforan þē aet gebede, and seó þē; forþám þú eart se ylca God þe nán unriht nelt.

4. Ne mid þē ne wunath se yfel-willenda, ne þá unrihtwisan ne wuniath beforan þínum eágum.

5. Þú hátaast ealle þá þe unriht wyrcað, and þaet ne forlætath, ne his ne hreówsiað; and þú for-dést þá þe symle leásunga specath.

6. And þá man-slagan, and þá swicolan þú forsýhst.

7. Ic þónne hópiende tó þínre þáære myclan mild-heortnesse, ic gange tó þínum húse, Drihten, and me gebidde tó þínum hálgan altare, on þínum ege.

8. Drihten, láed me on þíne rihtwisnesse fram mínra feónda willan; geriht mínne wég beforan þínre ansýne;

9. Forþám on mínra feónda muthe is leásung, and heora mód is swithe ídel.

10. Heora mód and heora wilnung ys swá deóp swá grundleás pytt, and heora tungan sprecath symle facn; ac dém him, Drihten.

11. And gedó þaet hý naegon dón þaet yfel þaet hý þēncath and sprecath; ac be þáære andefne, heora unrihtwisnesse fordríf hý; forþám hý þē gremiað, and þíne þeowas, Drihten.

12. And blission ealle þá þe tó þē hópiað, and fæg-nion on écnesse; and þú wuna on him; and fæg-nion þin ealle þá þe lufiað þínne naman.

13. Forþám þú eart se Drihten þe gebletsast and ge-blissast rihtwíse; þú us gecoronadest and geweorthadest, and us gescýldest mid þám scýlde þínre wel-wilnesse.

SEALM VI.

1. Drihten, ne ȝhreá ȝhú me on ȝhínum ȝrre, ne on ȝhínre hat-heortnesse ne swenc me.

2. Ac miltsa me, Dryhten, forȝhám ic eom unhál, and geháel me, forȝhám eall mín maegn, and ealle míne bán synt gebrytte and gedrefede, and mín sawl, and mín mód ys swythe gedrefed.

3. Eá lá, Drihten, hú lange wylt ȝhú ȝhaet hit on ȝhám sý? Gehwyrf, lá Drihten! tó me, and alýs míne sawle, and gedó me hálne for ȝhínre mildheortnesse.

4. Forȝhám ȝhá deadan, ȝhe on helle beóth, ȝhín ne gemunon, ne ȝhé andettath, ne ne hériath, swá-swá we dóth.

5. Ic swince on mínre gránunge, and aelce niht on mínum bedde ic sice and wépe, and hwílum mín bedd waete mid teárum.

6. Mine eágan synt gedrefede for ȝrre, and ic eom for-ealdod betweóh eallum mínum feóndum.

7. Gewitath fram me ealle ȝhá ȝhe unriht wyrcaþ; forȝhám-ȝhe Drihten hýrde míne wépendan stefne, and God gehýrde míne healsunge, and Drihten onfeng mín gebed.

8. Sceámion heora forȝhí, and sýn gedrefede ealle míne fýnd; and gán hý on earsling, and sceámion heora swithe braedlice.

SEALM VII.

1. Drihten, mín God, tó ȝhé ic hópige; alýs me fram eallum ȝhám ȝhe mín éhtath, and gefriþa me.

2. ȝhaet naefre mine fýnd ne grípon míne sawle swá-swá léo; forȝhám ic ná ealles hwá me áhredde and geháele, bútan ȝhú wylle.

3. Drihten, mín God, gif ic tó ȝhisum, ȝhe me nú swencath, ȝhaes ge-eárnod haebbe, ȝhaet hí nú dóth, oththe áenig unriht with hí gedón haebbe;

4. Oththe, furthum, him gulde yfel with yfle, swá-swá hi hit geworhton; ðhonne ofsleán me mine fýnd orwígne, naes ðhás ðhe mine frýnd beón sceoldon.

5. And secon mine fýnd mine sawle, and ðhá gefón, and oftredon on eorthan mín lif, and mínne weorthscipe tó duste gewyrcon.

6. Aris, Drihten, of ðinum ýrre, and sáer on míra feónða mearce, and geweortha ðhé-sylfne ðhára.

7. Aris, Drihten, tó ðinum geháte, and dó swá-swá ðhú gehete; gif ðhú swá dést, ðhonne cymth swithe mycel folc tó ðinum ðheowdóme.

8. And ðhú upp-astihst, and hí mid ðhé lætst tó heofonum: Drihten, dém folcum, and dém me.

9. Drihten, dém me aefter mínum gewyrhtan, and dém me aefter mínre unscaéthfulnesse.

10. Ge-enda nú ðhaet yfel ðháera unrihtwísra, and gerece and geraed ðhá rihtwisan; ðhú, Drihten, ðhe smeást heortan, and áedra and manna gethóhtas.

11. Mid rihte we secath fultum tó ðhé, Drihten; forthám ðhú gehaelst ðhá heortan rihtra gethóhta.

12. ðhe Drihten, ðhe is rihtwis déma, and strang and gethyldig, hwaether he ýrsige aelce daege? Búte ge tó him gecyrron, se deofol cwécth his sweord tó eow;

13. And he bende his bogan, se is nú geáro tó sceótanne; he teohath ðhaet he scyle sceótan ðhaet deaðes faet, and baernan ðhá ðhe hér byrnath on wraennesse, and on untheawum.

14. He centh aelc unriht, and hit cymth him sáre, and his geferum.

15. He adylf ðhone pytt, and he hine ontýnth, and on ðhone ylcen befylth.

16. Gehweorfe his sár on his heáfod, and on his braegn astíge his unriht.

17. Ic ðhonne andette Drihtne aefter his rihtwísnesse, and hérie his ðhone heán naman, and lófige.

PSALM VIII.

á, Drihten úre God, hú wundorlic ðín nama ys
lle eorthan !

ðám ahefen ys ðín myclung ofer heofonas ; ge
of ðáera cilda muthe, ðe meolc sucath, ðú býst

et he dóth tó bysmore ðinum feóndum ; forthám
rpest ðíne fýnd, and ealle ðá ðe unrihtwisnesse
d scýldath.

ongite nú ðæt weorc ðínra fingra, ðæt synd
and mona, and steorran, ðá ðú astealdest.

aten, hwaet is se mann, ðe ðú swá myclum
oththe hwaet is se mannes sunu, ðe ðú oft
eósast ?

ðine gedést lytle laessan ðonne englas, ðú hine
st and geweorthast, and him sylst heáfod-gold tó
and ðú hine gesetest ofer ðín hand-geweorc.

e gesceafta ðú legst under his fét, and under his
sceáp and hrytheru, and ealle eorthan nýtenu ;
ogende fuglas, and sæc-fiscas, ðá farath geond ðá
.

aten, Drihten, úre God, hú wulderlic ðín nama
ealle eorthan.

PSALM IX.

andette Drihtne on ealre mínre heortan, and ic
lle ðíne wundru.

ic blissige, and fæenige, and hérige ðínne naman,
God !

ðám ðú gehwyrdest míne fýnd under-baec, and
ge-untrumode, and forwurdon beforan ðínre an-

ðám ðú démst mínne dóm and míne spraece,
or me dydest ðæt ic dón sceolde ; ðú sitst on
n setle, ðú ðe symle démst swithe rihte.

5. *Þú þreást and bregst þá theóða þe us þreati-gath, and þá unrihtwisan forweorthath; and þú adilgast heora naman on worulda woruld.*

6. *Seó redelse, and þaet getheáht úrra feónða geleórode, þá hí hit endian sceoldon, and heora þú towurpe ealle.*

7. *And heora gemynd onwég gewát mid þám myclan hlisan, and Drihten þurhwunath on écnesse.*

8. *And he gearwath his dóm-setl, and he démth ealre eorthan swythe emne.*

9. *He démth folcum mid rihte; he ys geworden frith-stow þearfendra.*

10. *And gefultumend þú eart, Drihten, aet aelcre þearfe; forþý hópiath tó þe ealle þá þe witon þinne naman;*

11. *Forþám þú ne forlætst nánne þára þe þe sech; hériath forþí Drihten, þonè þe eardath on Sion;*

12. *And bódiath betweóh folcum his wundru; forþám he nis ná ofergeotol þára gebeda his þearfena, ac he is swythe gemyndig heora blóð tó wrecanne.*

13. *Gemiltsa me, Drihten, and geseáh míne eáthméto, hú earmne me habbath gedón míne fynd; forþám þú eart se ylca God, þe me upp-ahófe fram deaðes geátum, tó-þám-þaet ic bódade eall þin lóf on þám geátum þære burge Hierúsalem.*

14. *Ic fægne on þínre háelo, þe þú me sylest; and þá theóða þe mín éhtath synt afaestnode on þám ylcan earfothum, þe hí me geteohhod haefdon, and heora fét synt gefangene mid þý ilcan gryne, þe hí me gehyd and gehealden haefdon.*

15. *Forþám býth Drihten on his rihtum dómum, and on his hand-geweorce býth gefangen se synfulla.*

16. *And þá unrihtwisan beóth gehwyrfede tó helle, and aelc folc þære þe God forgyt.*

17. *Forþám God ne forgyt his þearfan oth heora ende, ne heora gethyld ne forweorth oth ende.*

Aris, Drihten, thy-laes se yfel-willenda maege dón he wille; and gedó thaet eallum folcum sý gedómed n the.

Gesete, Drihten, ofer hí sumne anwald, thaet hig on thaet hí witon thaet hí menn synt.

Drihten, hwi gewitst thú swá feor fram us, and hwi thú tuman tó us, tó thaere tide the us nýd-thearf

Thónne se unrihtwisa ofermódigath, thónne býth na thearfa onæled, and gedrefed, and eac ge-unrót-ac weorthon tha unrihtwisan gefangene on tham tum, the hí gethóht habbath.

Forthám se synfulla býth héréd thaer he his yfelan wyrcth, and hine bletsiath tha yfelan for his yfelan n.

Se synfulla bysmrath Drihten, and for thaere meni-unrihtes, he ne gethencth thaet God hit maege an.

Forthám he ne déth gód beforan his módes ansýne; n beóth his wégas and his weorc eal-néh unclaene.

Forthám he naefth nán gemynd Godes dóma beforan sýne, thaet he maege rixian, and wealdan ealra his , and dón him tó yfele thaet thaet he wylle.

And he cwyth on his móde, Ne wyrth thisses naefre ndung, bútan mycelre frecennesse mínra feónda.

His muth býth symle full wyrignessa, and bitera and facnes, and searuwa.

And under his tungan býth ealne wég othera manna d geswinc; he sitt symle on getheáhte mid tham um dygollice, tó-tham-thaet he maege fordón tha thendan;

And threátath thone earman mid his eágum, and his digollice, swá-swá léó déth of his hóle.

He setteth thaet he bereáfige thone earman, and wilnath; and thónne he hine gefangen hafath mid

his gryne, ðónne genæet he hine, and ðónne he hine hæfth gewyldne, ðónne aginth he-sylf sígan, oththe afylth.

31. He cwaeth aér on his móde, Ne gethenceth God ðhyllices, ac ahwyrfth his eágan, ðæt he hit naefre ne gesýhth.

32. Aris, Drihten, mín God, and ahefe upp ðíne hand ofer ðá unrihtwisan, and ne forgyt ðone ðearfan on ende.

33. Forþám bysmrath se unrihtwisa Drihten; forþám he cwyth on his móde, Ne recth God, ðeáh ic ðus dó.

34. Gesýhst ðú nú hwylc bróc, and hwylc sár we ðóliath and ðrowiath? Nú hit wære cyn ðæt ðú hit him wraece mid ðínre handa. Ic ðearfa eom, nú tó ðe forlæten; ðú eart fultumiend ðára ðe nabbath náther ne faeder ne modor.

35. ðú forbrycst ðone earm, and ðæt maegen ðaes synfullan; forþý, ðeáh hine hwá ahsode, forhwí he swá dyde? ðónne ne mihte he hit ná gereccan, ne gethafa beón nolde, ðæt he unteála dyde.

36. Drihten rixath on écnese, on ðisse worulde ge on ðære tó-weardan; forþaem weorthath aworpene ðá synfullan of aegþrum his rica.

37. Drihten gehýrth ðá wilnunga his ðearfena, and heora módes gýrnesse gehýrath ðíne eáran.

38. Dém nú, Drihten, ðearfe ðaes earman, and ðaes eáthmódan, ðæt se awyrgeda ne éce, ðæt he hine leng myclie ofer eorthan.

SEALM X.

1. Hwý láere me ðæt ic fleó geond muntas and geond wéstenu, swá spearwa; forþám ic getrywe Drihtne?

2. Ic wát, ðeáh, forþám-ðe ðá synfullan bendath heora bogan, and fyllath heora coceras mid flánum, tó-þám-ðæt hí magon sceótan ðá unscyldigan heortan dygollice, ðónan hí laest wénath.

3. Forthám hí wilniath thaes the hí magon, thaet hí toweorpon thaet God geteohhod haefth tó wyrcanne; hwaet dyde ic unscyldiga with hí, oththe hwaet maeg ic nú dón?

4. Drihten ys on his hálgran temple, se Drihten se thaes setl ys on heofenum.

5. His eágan lóciath on his earman thearfan, his braewas absath manna bearn.

6. Se ylca Drihten absath rihtwise and unrihtwise; for-
thám se-the lufath unriht, he hátath his ágene sawle.

7. Drihten onsent manigra cynna witu, swá-swá regn, ofer tha synfullan; and hí gewyrpth mid gryne, and he onsent fyr ofer hig, and ungemétlice háeto thaere sunnan, and wol-berende windas, mid thylicum, and mid manigum thylicum beóth heora drinc-fatu gefylde.

8. Forthám God ys swythe rihtwis, and he lufath riht-wisnesse, and heó býth symle swythe emn beforan him.

III. THE "PATER-NOSTER."

Faeder úre, thú the eart on heofenum;
 Sí thin nama gehálgod;
 Tó-becume thin rice;
 Geweorthe thin willa on eorþan, swá-swá on heofenum;
 Urne daeg-hwamlican hláf syle us tó-daeg;
 And forgyf us úre gyltas, swá-swá we forgifath úrum
 7ltendum;
 And ne gelaede thú us on costnunge, ac alýs us of yfle;
 Sóthlice!

IV. THE "TE DEUM."

Țhé, God, we hériath, ȥhé, Drihten, we andettath;
 Țhé, écne Faeder, eall eorthe wurthath;
 Țhé, ealle Englas; ȥhé, Heofenas and ealle Anwealdas;
 Țhé, Cherubim and Seraphim unablinndlice stefne cly
 path:

Hálig! Hálig! Hálig Drihten God Wereda!
 Fulle synt heofenas and eorthe maegen-ȥhrymmes wuldre
 ȥhínes.

Țhé, wulderful Aerend-racena wered;
 Țhé, Witigena hérgendlic getél;
 Țhé, Cythra scýne hérath here;
 Țhé, embe-hwyrft eorthena, hálig andetteth Gesor
 nung,

Faeder, ormaétes maegen-ȥhrymmes;
 Arwurthne, ȥhínne sóthne and ánlícne Sunu;
 Háligne, witodlice fréfrigendne Gást.
 Țhú cyng, wuldres cyning, Críst.
 Țhú, Faederes éce ȥhú eart Sunu.
 Țhá tó alýsanne ȥhú onfenge mann, ȥhú ne ascunode
 faemnan innath.

Țhú oferswithodest deaðes angan; ȥhú onlýsdest gel
 fedum rice heofena.

Țhú on ȥhám swithran healfe Godes sitst, on wuld
 Faederes.

Déma ȥhú eart gelyfed wesán tóweard.

Țhé, eornostlice, we halsiath ȥhínun ȥheowum gehel
 ȥhá of deórwyrrthum blóde ȥhú alýsdest.

Ece dó mid hálgum ȥhínun wuldor beón forgyfen.

Hál dó foic ȥhín; and bletsa yrfeweardnysse ȥhíne;

And gerece hý, and up-ahóf hý oth-on écnysse.
 Thurh syndrige dagas we bletsíath ðhé;
 And we hériath naman ðhinne on worulde and á-woruld.
 Gemedema daege ðhisum búton synne us gehealdan.
 Gemiltsa úre! gemiltsa!
 Sý mildheortnys ðhín ofer us swá-swá we híhtath on
 é.
 On ðhé ic híhte; ic ne beó gescynd on écnysse.

V. THE "JUBILATE."

Drýmath Drihtne ealle eorthan; ðheowiath Drihtne on
 se; ingáth on gesihte his on blithnesse.
 Vitath, forthám-ðhe, Drihten, he is God; he worhte us,
 ná we-sylfe us; folc his and sceáp fostor-nóthes his.
 ngáth geátu his on andetnesse; cafertúnas his on yme-
 andettath.
 lériath naman his; forthám-ðhe wynsum is Drihten;
 écnesse mildheortnes his, and oth-on cynrene and cyn-
 sóthfaestnes his.

VI. THE "MAGNIFICAT."

lín sawel mérsath Drihten, and mín gást geblissude on
 le mínum Hæelende.
 'orthám-ðhe he geseáh his ðhinene eád-módnese; sóth-
 heónan-forth me eádige secgath ealle cneoressa.

Forthám-þe me mycele þing dyde se þe mihtig is; and his nama is hálig.

And his mildheortnes of cneoresse on cneoresse hine ondraedendum.

He-worhte mægn on his earme; he to-dælde þá ofer-móðan on móde hyra heortan.

He awearp þá rican of setle, and þá eád-móðan up-ahóf.

Hingrigende he mid gódum gefylde, and ofermóde idele forlet.

He afeng Isráhel his cniht, and gemunde his mildheortnesse.

Swá he spræc to úrum faederum, Abráhame and his sæde on á-weoruld.

VII. DE SANCTIS IN ANGLIA SEPULTIS.

✠ ON URES DRIHTNES NAMAN HAELENDES CRISTES.

St. Augustínus gefullode Aethelbriht Cantwarena cyning, and ealle his þeóde.

Þónne wæs Eádbald, Aethelbrihtes sunu cynges; and Birihta hátte his cwen; and Aethelburh hátte heora dóhtor, and othre naman, Táte. Heó wæs forgifen Eádwine North-hymbra cyninge to cwene, and St. Paulinus, se maera bisceop, fór mid hire, and gefullode þone cyning, and ealle his þeóde. And heó þá, aefter Eádwines daege, gesóhte Cant-warabyrig, and hire bróthor Eádbald wæs Cantwara cyning, and he hire þá forgeáf þæt land on Limene; and heó þá þæt mynster getymbrode, and þáær nú resteth, and St. Eádburh mid hire.

Thónne wæs Ymme, Eádbaldes cwen, Franca cyninges dóhtor. And híg begeaton St. Eánswith, the aet Folcanstáne resteth, and Earcanbriht Cantwara cyning, and Eormenred Aetheling; and Eormenburh, and St. Eormengith, and St. Aethelred, and St. Aethelbriht—this wæron Eormenredes bearn and of Láfe his cwene.

Thónne wæs Ecgbriht, Cyning, and Hlothhere, Cyning; and St. Eormenhild and St. Ercengota wæron Earcanbrihtes bearn, and Sexburh, his cwen.

Thónne wæs St. Eormenburh, othre naman, Domneue. Heó wæs forgifen Merwale, Pendan suna cynges, and thær hi begeaton St. Mildburge, and St. Mildride, and St. Mildgith, and St. Merfyn. Híg thá for Gode to-dældon bé heom libbendum eall thaet hí áhton, and heó thá, Domneue, fór eft to Cant-lande thaet hire bróthra wér-gilde onfenge innon Taenet-lande aet Ecgbrihte thám cyninge, the híg áer acwellan het.

Thunor hátte his geréfa the híg acwellan het. And he híg hebirigde under thaes cyninges heáh-setle on Ear-trege innon his healle; and hí thá wurdon thurh Godes naman wundorlice gecyðde, swá thaet thurh Godes miht se leóma astód ymbe midde niht up thurh thære healle hróf, swilce thær sunne scíne. And thaet se cyning him-sylf geseáh, and he wæs swithe afyrht; and he thá bé thám wiste thaet he haefde thám Hæelende abolgen.

And he thá het heora swustor Domneue him to gefeccan, thaet heó heora wér-gilde onfón mihte; and heó swá dyde. Thaet is thónne hund-eahtatig sulunga landes, thaet híg thær mynster on-araerdon, thám saulum to gebed-raedene the hit heora wér-gild wæs. And se cyning hire thær-to wel fylste, and heó thá St. Mildride hire dóhtor ofer sáe sende, thær heó thone wisdóm thær geleornode the man on thám mynstre healdan sceolde. And heó thá, St. Mildrid, eft to hire meder hám cóm, and heó hire thá thaet mynster forgeáf thá hit gestathelod wæs. And heó thá

St. Mildrid hálig-rifte onfeng aet Theódore, Arcebisceope, and hund-seofontig maegdena mid hire, ðe se cyning and hire modor begiten haefdon and gelaered ðaet hig aet ðaære stowe nýtte beón mihton. And heó ðá ðaær Gode tó willan getheáh, and ðaet éce lif ge-eárnode; and swá oft siththan hire mihta cuthe syndon. And St. Eormen-gith, hire moddrige, mid hire wunode oth hire lifes ende, and heó-sylf ðaær hire lic-reste geceás bé hire libbendre, ðaet is ðónne án mil be-eástan St. Mildride mynstre; and hire mihta ðaær oft wæron cuthe and git syndon. And St. Eádburh ðá tó ðám mynstre feng aester St. Myldride, and heó ðaær circan gesette ðe hire lic-haman nú on resteth.

Þónne wæs Sexburh, Cantwarena cwen. Heó gestath-elode St. Márian mynster on Sceáp-íge, and ðá Godes ðeowas ðaær tó-gesette. Hwaet-ðá Hlothhere, Cyning, hire sunu, heom ðá land-ære ge-uthe ðe hig git big-libbath; and heó ðá gebed-raedene ðaær araerdon.

Þónne wæs St. Sexburh, and St. Aethelþryth, and St. Wihtburh, Annan dóhtra, East-Engla cyninges. Þónne wæs St. Aethelþryth forgifen Ecgfrythe North-hymbra cynges tó cwene. And heó, hwaethere, hire maegth-hád geheold oth hire lifes ende; and heó ðá hire lic-reste geceás on Eliga-byrig on ðám máeran mynstre, and ðaær hire mihta oft cuthe syndon; and St. Wihtburh hire swustor mid hire nú resteth.

Þónne wæs St. Eormenhild, Ercenbrihtes dohtor and Sexburge, forgifen Wulfhere, Cyninge, tó cwene. He wæs Pandan sunu, Myrcna cynges, and on heora dagum Myrcna ðeód onfeng fulwiht. And ðaær hí begeaton St. Waerburge, ðá hálgan faemnan, and heó wearth bebyrged on ðám mynstre ðe is genemnod Heanburh. Heó wearth eft up-a-dón, and nú resteth on Lege-ceastre ðaære by-rig.

Þónne resteth St. Eormenhild on Eliga-byrig mid hire

meder, and mid hire modrian St. Aethelþrythe; and hire mihta þāær oft cuthe syndon.

Þónne wæs St. Ercengota, hire swustor, gesended ofer sæe tó lāre tó hire modrian St. Aethelburge þāær heó wæs abbodisse; and heó þā Gode tó willan geþeáh, and þāær hire lif ge-endode, and hire mihta þāær sona cuthe wæron.

Þónne wæs Wihtred, Cyning, Ecgbrihtes sunu Cyninges, and he arāerde þæt mynster on Dóferan, and hit gehálgode St. Martíne tó wurthunge. And St. Martinus himsýlf ær þā stowe getácnode, þæt he his mynster þāær habban wolde. And he þā swá dyde, and þā Godes theowas þāær tó-gesette mid þāære land-āre þe he heom þāær tó ge-uthe, þæt hig git big-libbath oth þisne and-weardan daeg. And he resteth hine aet St. Augustine innon þām portice on súth-healfe St. Marían circan, þe his þridda-faeder Eádbald, Cyning, het asettan Gode tó lófe and St. Marían.

St. Albanus ærost martyr on Breotone; se resteth neáh Waeclinga-ceastre bé þāære eá þe is genemnod Waerlame.

* * * * *

Þónne is St. Oswaldes heáfod cyninges mid St. Cuthbertus lic-haman, and his swithe earm is on Bebban-byrig, and se other dāel is on Gléw-ceastre on niwan mynstre.

* * * * *

Þónne resteth St. Ealhmund on Northworthige, neáh þāære eá Deórwentan.

* * * * *

Þónne resteth St. Aethelbriht aet þām biscop-stóle aet Hereforda, neáh þāære eá Waeg.

* * * * *

Þónne resteth St. Wynstán on þām mynstre Hreopdúne, neáh þāære eá Treonte.

* * * * *

Þónne resteth St. Rímwald on þāære stowe þe is gehāten Buccinga-hám, neáh þāære eá Usan.

* * * * *

Thónne resteth St. Aethelburh on thám mynstre aet Beorcingan, neáh Temese.

Thónne resteth St. Erconwald se bisceop, on Lunden-byrig.

* * * * *

Thónne resteth on Byrig St. Florentius, martyr, and St. Cynesweóth, and St. Cyneburh, and manige othre, theáh híg mannun digle synd; forthón ne wyrceath ealle hálige menn wundru.

* * * * *

Thónne resteth St. Dúnstánus, Arcebisceop, and St. Austínus aet Cantwara-byrig, and fela othra sancta mid heom.

* * * * *

Thónne resteth St. Birínus, se Rómanisca bisceop, on Winceastre, on ealdan mynstre; and St. Hedda, and St. Swithun, and St. Athelwald, and St. Alfheáh, and St. Birn-stán, and St. Frithestán, and St. Justus, martyr, and fela othra hálige mid heom.

* * * * *

Thónne resteth St. Eádweard, Cyning, and St. Aelfgifu, on Sceaftes-byrig.

* * * * *

Thónne resteth St. Sithefull, faemne, with-utan Exan-ceastre.

* * * * *

Thónne resteth St. Ecgwinus, Biscop, on Eoues-háme, neáh theære eá Auene.

* * * * *

Thónne resteth St. Cuthburh, and St. Cwenburh on Win-buran mynstre, the áerest thaet minecena lif and theawas araerde, the man git on thám mynstre hylt.

* * * * *

Thónne is on Middel-túne St. Brangwalatores heáfod biscepes, and St. Samsones earm biscepes, and his crice.

* * * * *

Thónne resteth St. Beocca, abbod, and Ethor, maesse-preost, on Cyrtes-ige thám mynstre; and thaer man ofslóh hund-eahtatig muneca mid him.

✠ Si lóf and wuldor Hælendum Críste his gódnysa in ealra worulda woruld on écnysse. Amen.

VIII. SELECTIONS FROM THE LIFE OF ST. GUTHLAC, HERMIT OF CROWLAND.

I.

BE HIS GEBYRDE.

On thám dagum Aethelredes, thaes máeran cyninges Myrcna, wæs sum aethel mann on thaere heáh-theóde, Myrcna-rice, se wæs háten Penwald. He wæs thaes Aldestan and thaes aethelstan cynnes the Iclingas wæron genemne. He wæs for worulde wélig and micle getreón hæfde, and thá-thá he wéligost wæs and maest restreón hæfde, thá gýrnde he him his gemaecan tó ymanne. He him thá áne geceás on tháera maegdena eápe the thaer faegerost wæs, and aethelestan cynnes; eo wæs geháten Tette. And hí thá sámmod wæron oth hōne fyrst thaet God fore-sceawode thaet thaet wif mid earne ge-eácnod wæs. Thá se tíma cóm thaet heó thaet earn cennan sceolde, thá saemninga cóm tácn of heofenum, and thaet bearn swutellice mid inseglum beclýsde. Efne, æenn gesawon áne hand on thám faegerestan reádan híwe f heofonum cumende; and seó hæfde áne gýldene róde,

and wæs aet-eowod manigum mannum, and helde tóweard tóforan thaes huses dura thaer thaet cild in acenned wæs. Thá menn thá ealle the thaet gesawon, thiderweard éfeston thaet hig thaet tácen swutellicor geseón woldon and on-gitan. Seó hand thá gewende mid thaere róde up to heofonum. Thá menn thá ealle the thaet tácen gesawon, hí hi thá ealle on eorþan astrehton, and God báedon thaet he heom geswutelian sceolde hwaet thaet tácn and thaet fore-beácn beón sceolde, the him thaer swá faerlice aet-eowod wæs. Thá hi thá thaet gebed gefylled heafdon, thá cóm thaer sum wif mid micle raedlicnysse yrnan of thám huse the thaet cild in acenned wæs, and cleopode, and cwaeth thus to thám mannum: "Beóth ge statholfaeste and gebyrte, forþán thaes tóweardan wuldres mann on thisum middan-earde hér ys acenned." Thá hí, thá menn, thaet word gehýrdon, thá spræcon hig heom betwýnan, thaet thaet wære godcundlic tácn the thaer aet-ýwed wæs, forþón-the thaet bearn thaer acenned wæs. Sume hig thónne cwáedon, thaet thurh godcunde stihunge thaere écan eádignyssse him wære seó gifu fore-stihtod, thaes háliges tácn the him aet his acennednysse aet-ýwad wæs. Wæron menn swithe wundriende be thaere wisan and be thám tácn the thaer aet-ýwed wæs; and efne, áer-thón-the sunne on setl eóde, hit wæs ofer eall middel Engla-land cuth and mære!

 II.

BE HIS GECYRREDNYSSE.

Thá thaes ymbe eahta niht thaes-the man thaet cild bróhte to thám hálgan thweále fulwiht-baethes, thá wæs him nama sceapen of thaes cynnes gereorde and of thaere theóde, Guthlac, swá hit wære of godcundlicre stihunge gedón, thaet he swá genemned wære: forþón swá thá

wisan leorneras secgath on Angel-cynne, thaet se nama standeth on twám gewritum: Guthlac se nama ys on Rómanisc, *Belli munus*; forthón-þe he mid woruldlice geswince manige earfothnyssa adreáh, and theáh mid gecyrrednysse thá gife thaere écan eádignysse mid sige éces lifes onfeng, and swá mid thám apostolum cwethende: *Beatus vir qui suffert temptationem; quia cum probatus fuerit, accipiet coronam vitæ quam repromisit dominus diligentibus se.* Thaet ys on Englisc: “Eádigmannbith,” cwaeth he, “se-þe hér on worulde manigfealdlice geswincnysse and earfothnysse dreogeth, forthón, mid-thám-þe he gecostod bith and geswenced, thónne onféhth he écum beáge; and thaet God gehet eallum thám þe hine lufiath.” After-thón-þe he wæs aþhwegen mid thám thweále thaes hálgan fulluhtes, thá wæs he eft tó thaere faederlican healle gelaedd, and thaer gefedd. Mid-thám-þe seó yldo cóm thaet hit spreca mihte aefter cniht-wisan, thónne wæs he ná-wiht hefig, ne unhýrsum his yldrum on wordum, ne thám þe hine feddon, naénigum oththe yldran oththe gingran. Ne he cnihtlice gálnysse naes begangende, ne ídele spellunge folclícra manna, ne ungelíclice olaecunge, ne léas-licetunge; ne he mistlice fugel-sangas ne wurthode, swá oft swá cnihtlicu yldo begáeth. Ac on his scearpnysse thaet he weox, and wearth glæd on his ansýne, and hlutter and clæne on his móde, and hilwit on his theawum; and on him wæs se scíma gástlicre beorhtnysse swá swythe cinende, thaet ealle thá menn þe hine gesawon, on him reseón mihton thá thing þe him tówearde wæron. Thá wæs aefter sith-fate, thaet maegen on him weox and getithode on his geogoth, thá gemunde he thá strangan æda thára unmanna and thaera woruld-frumena. He há, swá he of slæpe onwóce, wearth his mód oncyrrred, and he gesomnode micle scóle and wered his gethōftena and hys efen-haefstlinga, and him-sylf tó waepnum feng. Thá wraec he his aef-thancas on his feondum, and heora

burh baernde and heora tūnas ofer-hergode; and he wīde
 geond eorþan manigfeald wael fylde, and slōh and of
 mannum heora sēhta nam. Thā wæs he semninga innan
 manod godcundlice, and lāered thaet he thā word hete
 —ealle thā he swā het:—thridan dæl agifan thām
 mannum the he hit sēr ongename. Thā wæs ymbe
 nigon winter thaes-the he thā ēhtnysse begangende wæs,
 se eādiga Guthlac, and he hine-sylfne betweox thises and-
 weardan middan-eardes wealcan dwelode. Thā gelamp
 sume nihte mid-thām-the he cōm of farendum wēge, and
 he his thā wērgan limu reste, and he manige thing mid
 his mōde thōhte; thā wæs he faeringa mid Godes ege on-
 bryrded, and mid gástlicre lufan his heorte innan gefylled;
 and mid-thý he awóc, he gethōhte thā ealdan cyningas
 the iú wæron, thurh earmlicne death and thurh sárlíene
 út-gang thaes mánfullan lífes, the thās woruld forleton;
 and thā miclan wélan the hīg sēr-hwilon áhton, he ge-
 seáh on hraedlicnysse ealle gewitan; and he geseáh his
 ágen líf daeg-hwamlice tó thām ende éfstan and scyndan.
 Thā wæs he saemninga mid thām godcundan egesan innan
 swā swythe onbryrded, thaet he andette Gode, gif he him
 thaes mergen-daeges ge-unnan wolde, thaet he his theow
 beón wolde. Mid-thý thære nihte thystro gewiton and
 hit daeg wæs, thā arás he and hine-sylfne getácnode in-
 segle Cristes rōde. Thā beád he his geferum thaet hí
 fundon him otherne ealdorman and látteow hira geferscipe;
 and he him andette, and sáede thaet he wolde beón Cristes
 theow. Mid-thām-the his geferan thās word gehýrdon,
 thā wæron hí swythe wundriende, and swythe forhte for
 thām wordum the hí thær gehýrdon. Thā hí ealle tó
 him aluton and hine báedon thaet he naefre thā thing swā
 gelaeste swā he mid wordum gecwáeth. He, theáh-hwaethre,
 heora worda ne gýmde, ac thaet ilce thaet he sēr gethōhte,
 thaet he thaet forthláestan wolde. Barn him swā swythe
 innan thære Godes lufan, thaet ná laes thaet án thaet he

thás woruld forseáh, ac swilce hys yldrena gestreón and his eard, and thá sylfan his heáfod-gemacan, thaet he thaet eall forlet. Thá he wæs feower and twentig wintra eald, thá forlet he ealle thás woruld-glenga, and ealne his hiht on Crist gesette. And thá aefter-thón-thaet he ferde to mynstre the ys gecweden Hrypa-dún, and thaer thá gerynelican sceáre onfeng St. Pétres thaes apostoles, under Aelfþrythe abbodissan. And syththan he to sceáre and to thám munuc-life feng, hwaet! he nænigre waetan onbítan nolde the druncennys þurh cóme. And thá for thám. þingum hine thá bróþra hátedon, thy he swá forhaeb-bende wæs; and thá rathe syththan hi thá hlutturlicnysse his módes, and thá cláennysse his lifes ongeaton, thaet hig ealle hine lufedon. Wæs he on ansíne mycel, and on lic-haman cláene, wynsum on his móde, and wlitig on ansýne; he wæs líthe and gemétfaest on his worde, and he wæs gethyldig and eádmód; and á seó godcunde lufu on his heortan hat and byrnende. Mid-thý he thá wæs on stafas and on leornunge getogen, thá gýrnde he his ealmas to leornianne. Thá wæron thá waestm-berendan reost thaes eádigán weres mid Godes gife gefyllede, and mid thám láreow-dóme thaes heán magistres, Godes, thaet he wæs on godcundlican theódscipe getýd and gelaered. Mid-thám-the he wæs twá gear on tháere leornunge, thá aefde he his sealmas geleornod, and canticas, and ymnas, and gebeda aefter cyrclicre endebyrdnysse. Thá ongan he wurthigan thá góðan theawas thára góðra on thám life, eádnysse, and hýrsumnysse, gethyldre, and thóle-móðysse, and forhaefednysse his lic-haman; and ealra thára góðra maegen he wæs begangende. Thá ymbe twá winter haes-the he his lif swá leofode under munuc-háde, thaet he thá ongan wilnian wéstenes and sundor-setles. Mid-thý he gehýrde secgan and he leornode be thám ancerum, the geara on wéstene and on sundor-setlum for Godes naman vilnodon and heora lif leofodon, thá wæs his heorte innan

ṭhurh Godes gife onbryrdod, ṭhaet he wéstenes gewilnode. Ṭhá wæs sona ymbe unmanige dagas, ṭhaet he him léafe bæd aet ṭhám ṭheowum ṭhe ṭhæŕ yldeste wæron, ṭhaet he feran móste.

 III.

BE CRUWLANDE, AND HIS FARE THIDER.

Ys on Bretone-lande sum fenn unmaetre mycelnysse, ṭhaet onginneth fram Grante eá náht feor fram ṭhære ceastre, ṭhære ylcan nama ys nemned Grante-ceaster. Ṭhæŕ synd unmaete móras, hwilon sweart waeter-steal, and hwilon fúle eá-rithas yrnende, and swylce-eác manige eáland, and hreód, and beorgas and treow-gewrido, and hit mid manigfealdum bignyssum widgille and lang ṭhurh-wunath on north-sæe. Mid-ṭhán se foresprecena wer and ṭhære eádigan gemynde, Guthlac, ṭhaes widgillan wéstenes ṭhá ungeárwan stowe ṭhæŕ gemette, ṭhá wæs he mid godcunde fultume gefylst, and ṭhá sona ṭhám rihtestan wége ṭhyder tó-geferde. Ṭhá wæs mid-ṭhám-ṭhe he ṭhyder cóm, ṭhaet he fraegn ṭhá bigengan ṭhaes landes, hwaer he on ṭhám wéstene him eardung-stowe findan mihte. Mid-ṭhy hí him manigfeald ṭhing sædon be ṭhære widgilnysse ṭhaes wéstenes. Ṭhá wæs Tátwine geháten summann,sæde ṭhá ṭhaet he wiste sum eáland synderlice digle, ṭhaet oft manige menn eardian ongunnon, ac for manigfealdum brogum and egsum, and for ánnysse ṭhaes widgillan wéstenes, ṭhaet hit náenig mann adreogan ne mihte, ac hit aelc forṭhán befluge. Mid-ṭhám-ṭhe se hálga wer, Guthlac, ṭhá word gehýrde, he bæd sona ṭhaet he him ṭhá stowe getæhte, and he ṭhá sona swá dyde; eóde ṭhá on scip, and ṭhá ferdon bégén ṭhurh ṭhá rugan fennas oth-ṭhaet hí cómon tó ṭhære stowe ṭhe man háteth Crúwland. Wæs ṭhaet land on middan ṭhám wéstene

swá gerad gesetted thaes fore-saédan fennes, swythe digle, and hit swythe feawa menn wiston búton tham anum the hit him taehte; swylce thaer naefre naenig mann aer eardian ne mihte, aer se eadiga wer Guthlac to-com, for thaere eardunga thara awergedra gasta. And he tha, se eadiga wer Guthlac, forhogode sona tha costunge thara awergedra gasta, and mid heofonlicum fultume gestrangod wearth, betwyx tha fenlican gewrido thaes widgillan wes-tenes thaet he ana ongan eardian. Tha gelamp, mid thaere godcundan stihtunge, thaet he on tha tid St. Bartholomei thaes apostoles thaet he com to tham ealande, forthan he on eallum thingum his fultum sohte. And he tha gelufode thaere stowe digelnysse, and he tha gehet thaet he wolde ealle dagas his lifes thaer on tham ealande Gode theowian. Mid-thy he tha unmanige dagas thaer waes, tha geond-sceawode he tha thing the to thaere stowe belumpon. Tha thohte he thaet he eft wolde to tham mynstre feran, and his gebrothra gretan, fortham he aer fram heom unget gewat. Tha thaes on mergen, mid-than hit daeg waes, tha ferde he eft to tham mynstre; tha waes he thaer hund-nigontig nihta mid tham brothrum. And tha syththan he hig grette, he tha eft hwaerf to thaere stowe thaes leofan westenes mid twam cnihtum. Tha waes se eahtotha daeg thaes Calendes Septembres, the man on tha tid wurthath St. Bartholomei thaes apostoles, tha se eadiga wer Guthlac com to thaere fore-spreccan stowe, to Crwlande, forthon he his fultum on eallum thingum aereft to tham sundor-setle sohte. Haefde he tha on ylde six and twentig wintra tha he aereft, se Godes cempa, on tham westene mid heofenlicre gife geweorthod gesaet. Tha sona, with tham sceotungum thara werigra gasta thaet he hine mid gastlicum waepnum gescylde, he nam thone scyld thaes Halgan Gastes, geleafan; and hyne on thaere byrnan gegearowode thaes heofonlican hhtes; and he him dyde heolm on heafod clænra gethanca; and mid tham straelum

þ̃haes hálgan sealm-sanges á singallice with þ̃hám awergedum gástum sceótode and campode. And nú hwaet ys swá swithe tó wundrianne þ̃há diglan miht úres Drihtnes, and his mildheortnysses dómas! hwá maeg þ̃há ealle asecgan? Swá se aethela láreow ealra þ̃heóda, St. Paulus se apostol, þ̃hone úre Drihten, aelmihtig God, fore-stihtode tó gódspellianne his folce; he wæs áer-þ̃hón éhtere his þ̃háere hálgan cyrcan, and mid-þ̃hán-þ̃he he tó Damáscum ferde þ̃háere byrig, þ̃haet he wæs of þ̃hám þ̃hystrum gedwolum abroden Iudéa ungeleáfulnysses mid þ̃hám swege heofonlicre stefne; swá þ̃hónne þ̃háere árwurthan gemynde Guthlac of þ̃háere gedrefednysses þ̃hissere worulde wæs gelaeded tó camp-háde þ̃haes écan lifes.

X.

HU THA SWALAWAN ON HIM SÆTON AND SUNGON.

Þ̃haet gelamp sume siþe þ̃haet þ̃háer cóm sum árwurthe bróþhor tó him, þ̃haes nama wæs Wilfrith, se him wæs géara on gástlicum þ̃hoftscipe getheoded. Mid-þ̃hán-þ̃he híg þ̃há on manigum gespraecum heora gástlice líf smeádon, þ̃há cónon þ̃háer saemninga in twá swalewan fleógan, and hi efne blissiende heora sang up-ahófon, and þ̃há aefter-þ̃hón hi sæton unforhtlice on þ̃há sculdru þ̃haes hálgan weres Guthlases, and hi þ̃háer heora sang up-ahófon; and hi eft sæton on his breost, and on his earmas, and on his cneówu. Þ̃há hi þ̃há Wilfrith lange, þ̃há fugelas, wundriende beheold, þ̃há fraegn hine Wilfrith forhwón þ̃há wildan fugelas þ̃haes widgillan wéstenes swá eádmódllice him on sæton. He þ̃há, se hálga wer Guthlac, him andswarode and him tó cwaéth: “Ne leornodest þ̃hú, bróþhor Wilfrith, on hálgum gewritum, þ̃haet se-þ̃he on Godes willan his líf leofode, þ̃haet hine wilde deór and wilde fugelas þ̃he néar wæron; and se mann þ̃he hine wolde fram woruld-mannum his líf

an, thaet hine englas the near comon : forthon se the
 ruldlicra manna spraece gelomlice wilnath, thonne ne
 eg he tha engeliccan spraece befeolan."

XIII.

BE AETHELBALDES GEFERAN.

Swilce-eac gelamp on sumne sael thaet thaes fore-
 recenan wraeccan Aethelbaldes gefera, thaes nama waes
 ga, thaet he waes fram tham awyrgedan gaste unstill;
 d swa swythe he hine drehte thaet he his-sylfes naenige
 mynde ne haefde. Hi tha, his magas, hine to tham
 des men gelaeddon. Tha sona-thaes-the he to him
 n, tha begyrde he hine mid his gyrdele. Naes tha
 nig hwil to-than-sona swa he waes mid tham gyrdele
 gyrde, eall seó unclaennys fram him gewat, and him
 hthan naefre seó adl ne eglode. Eac se eadiga wer
 thlac witedomlice gaste weox and fremede, and he
 to weardan mannum cydde swa cuthlice swa tha and-
 ardan.

XVIII.

BE EGBURGE ABBODISSAN.

Swylce-eac gelamp sume siðe thaet seó árwythe
 mne Egburh, abbodisse, Ealdwulfes dóhtor thaes
 inges, sende tham árwurthan were Guthlace leadene
 uh and thaer scýtan to, and hine halsode þurh þone
 gan naman thaes upplican Cyninges thaet aefter his
 hfare man his lic-haman móste in-gesettan. Heó ge-
 de tha grétunge bé sumum árwythes lifes bréther, and
 e het thaet he him ge-axian sceolde, hwá thaere stowe
 de aefter him beón sceolde. Mid-than he thaere ár-

wyrthan faemnan grétunge luflice onfeng, **ṭhá** be **ṭhám-ṭhe** he ge-axod wáes, hwá **ṭháere** stowe hyrde aefter him beón sceolde, **ṭhá** andswarode he and cwaéth, **ṭhaet** se mann wáere on háethenum folce, and **ṭhá-gyt** náere gefullod; ac **ṭheáh-hwaethre**, **ṭhaet** he **ṭhá** sona cóme and **ṭhá** gerynu sceolde onfón fulluht-baethes. And hit eác swá gelamp: for**ṭhón** se ylca Cissa, se-**ṭhe** eft **ṭhá** stowe heold, he cóm **ṭhaes** ymb litel faec on Bretone, and hine man **ṭhaer** gefullode, swá se Godes wer fore-saede.

XX.

BE **ṬHAES** HALGAN WERES LIFES LENGE AND BE HIS
FORTHFARE.

Ṭhá gelamp hit on fyrste aefter **ṭhissum** **ṭhaet** se leófa Godes **ṭheow** Guthlac, aefter **ṭhám** fiftyne gearum **ṭhe** he Gode willigende laedde his lif,—**ṭhá** wolde God his **ṭhone** leófan **ṭheow** of **ṭhám** gewinne **ṭhisse** worulde yrmtha ge-laedan to **ṭháere** écan reste **ṭhaes** heofoncundan ríces. **Ṭhá** gelamp on sumne sael, mid-**ṭhý** he on his cyrcan aet his gebedum wáes, **ṭhá** wáes he semninga mid adle gestanden. And he sona ongeat **ṭhaet** him wáes Godes hand to-sended, and he swythe geblithe hine het gyrwan to **ṭhám** ingange **ṭhaes** heofonlican ríces. Wáes he seofon dagas mid **ṭháere** adle geswenced, and **ṭhaes** eahtothan daeges he wáes to **ṭhám** ýtemestan gelaeded. **Ṭhá** gestód hine seó adl **ṭhón** Wódnes-daege nehst Eástran, and **ṭhá** eft **ṭhán** ylcan daege on **ṭháere** Eástor-wúcan he **ṭhaet** lif of **ṭhám** líc-haman sende. Wáes sum bróthor mid him **ṭhaes** nama wáes Beccel, **ṭhurh** **ṭhone** ic **ṭhá** forthfare ongeat **ṭhaes** eádigan weres. Mid-**ṭhý** he **ṭhá** cóm **ṭhý** daege **ṭhe** hine seó adl gestód, **ṭhá** acsode he hine be gehwílcum **ṭhingum**. **Ṭhá** andswarode he him lætlice, and mid langre sworetunge **ṭhaet** orth of **ṭhám** breostum teáh. **Ṭhá** he **ṭhá** geseáh

ðhone hálgan wer swá unrótes módes, ðhá cwaeth he tó him: "Hwaet gelamp ðhé niwes nú ðhá; ac ðhé on ðhisse nihte sum untrummys gelamp?" ðhá andswarode he him and him cwaeth tó: "Adl me gelamp on ðhisse nihte." ðhá fraegn he eft hine: "Wást ðhú, mín faeder, ðhone intingan ðhinre adle, oththe tó hwylcum ende wéneþt ðhú ðhaet seó mettrummys wylle gelimpan?" ðhá andswarode he him eft, se hálga wer, and him cwaeth tó: "Þeós ongitenys mínre untrummysse ys, ðhaet of ðhissum lic-haman sceal beón se gást alaeded; forðhón ðhán eahtothan daege biþh ende ðháere mínre mettrummysse; forðhón ðhaet gedafenath ðhaet se gást beó gegeárwod, ðhaet ic maeg Gode filian." ðhá he ðhá ðhás word gehýrde, se fore-sprecena bróthor Beccel, he ðhá swythe weop and geomrian ongan, and mid mycelre unéþhnysse his eág-spind mid teárum gelómlice leóhte. ðhá fréfrode hine se Godes wer Guthlac, and him cwaeth tó: "Mín béarn, ne beó ðhú ná ge-unrótsod, forðhón ne biþh me naenig unéþhnys ðhaet ic tó Drihtne mínum Gode fare." Wæs swá mycel rúmmys on him ðhaes hálgan geleáfan, and swá mycele he tó ðháere Godes lufan haefde, ðhaet se cutha and se uncutha ealle him wæs gelice geségen on gódum dáedum. ðhá ðhaes ymbe feower niht cóm se forma Eáster-daeg, he ðhá, se eádiga wer Guthlac, on ðháere his mettrummysse Gode lac onsáegde, and maessan sang, and syththan he ðhá deórwyrcan lac offrode Cristes blódes, ðhá ongan he ðhám fore-sprecenan bréther gódspellian; and he hine swá swythe deóþlice mid his láre in-eóde, ðhaet he naefre áer ne syththan swylc ne gehýrde. Mid-ðhán-ðhe se seofotha daeg cóm ðháere his mettrummysse, ðhá cóm se fore-sprecena bróthor on ðháere sixtan tíde ðhaes daeges, ðhaet he hine geneósian wolde; ðhá gemette he hine hleónian on ðhám hále his cyrcan with ðhám weofode. ðhá, hwaethere, he ne mihte with hine sprecaþ, forðhón he geseáh ðhaet his untrummys hine swythe swencte; ðhá, ðheáh-hwaethre, he hine aefter-ðhón báed ðhaet he his

word tó him forlete ær-þón-þe he swulte. He þá, se eádiga wer Guthlac, hwaet-hwego fram þám wage þá wérigan limu ahóf, cwaeth þá þus tó him : “ Mí n bearn, nú ys þære tide swithe neáh, ac behealt þú mí n þá ýtemestan bebodu. Aefter-þón-þe mí n sawl of þám líc-haman fere, þónne far þú tó mí nre swustor, and hire secge þæt ic forþón hér on middan-earde hire ansýne fleáh and hi geseón nolde, þæt wyt eft on heofonum beforan Godes ansýne unc eft gesawon ; and hí bidde þæt heó mí nre líc-haman on þá þrúh gesette, and mid þære scýtan bewinde þe me Ecgburh onsende. Nolde ic þá-hwile-þe ic leofode mid linenum hraegle gegyred beón, ac nú for lufan þære Crístes faemnan, þá gife þe heó me sende ic wylle tó þón dón þe ic heold—þónne se líc-hama and seó sawul hí to-dælaeth, þæt man þone líc-haman mid þám hraegle bewinde, and on þá þrúh gelecge.” Þá se fore-sprecena bróthor þás þing gehýrde, he þá wæs þus sprecende : “ Ic þe halsige, mí n se leófa faeder, nú ic þine untrummysse geseó and ongite, and ic gehýre þæt þú þás woruld scealt forlaetan, þæt þú me secge be þære wisan þe ic naefre ær næs gedyrstig þe tó axianne. Of þære tide þe ic ærest mid þe on þissum wéstene eardode, ic þe gehýrde spreca on aefene and on ærnermergen ic ná t mid hwaene. Forþón ic þe bidde and halsige þæt þú me naefre behydgne and sorhfulne be þisse wisan ne læte aefter þinre forþfare.” He þá, se Godes wer, mid langre sworetunge þæt orth of þám breostum teáh, andswarode him þá and cwaeth : “ Mí n bearn, nelt þú beón gemyndig ; þás þing þe ic ær nolde naenigum woruld-men secgan, þá-hwile-þe ic lifigende wære, ic hit þe wylle nú onwreón and gecythan. Þan aefteran geære þe ic þis wésten eardode, þæt on aefen and on ærnermergen God-sylf þone engel mí nre frófre tó me sende, se me þá heofonlican geryno openode, þá ná nígum men ne alýfath tó secganne, and þá heardnysse

mīnes gewinnes mid heofonlican engellicum spræcum ealle gehihte; ðe me aeftweardan gecyðde and ge-openode swá ðá andweardan. And nú mīn bearn, ðæt leófe, geheald ðú mīn word, and ðú hi nāenigum othrum men ne secge búton Pége mīnre swustor, and Ecgeberhte ðám ancran, gif ðæt gelimpe ðæt ðú with hine gesprece." Þá he ðás word spræc, he ðá his heáfod tó ðám wage onhyld, and mid langre sworetunge ðæt orth of ðám breostum teáh. Mid-ðý he eft gewyrpte, and ðám orthe onfeng, ðá cóm seó swétnys of ðám muthe swá ðáera wynsumestra blostmena stenc. And ðá ðære aester-fylgendan nihte, mid-ðan-ðe se fore-sprecena bróthor nihtlicum gebedum befeall, ðá geseáh he eall ðæt hús útan mycelre beorhtnesse ymbseald; and seó beorhtnys ðær awunode oth daeg. Þá hit on mergen daeg wæs, he ðá, se Godes wer, eft styrede hwaet-hwego, and ðá wérgan limu up-ahóf. Þá cwaeth he tó him ðus: "Mīn béarn, gearwa ðe ðæt ðú on ðone sith fere ðe ic ðe gehet; forðhón nú ys seó tid ðæt se gást sceal forlætan ðá wérgan limu and tó ðám unge-endodan gefeán wyle geferan, tó heofona rice." Þá he ðá ðás ðing spræc, he ðá his handa æthenede tó ðám weofode, and hine getrymede mid ðam heofonlican méte, Crīstes līc-haman and his blóde; and ðá æfter-ðhón his eágan tó heofonum ahóf, and his earmas æthenede, and ðá ðone gást mid gefeán and blisse tó hám écum gefeán sende ðaes heofonlican rīces. Betwux há ðing se fore-sprecena bróthor geseáh eall ðæt hús mid heofonlicre bryhte geond-goten, and he ðær geseáh ýrenne torr, up of ðære eorðan tó heofones heáhnysse, hæes beorhtnys wæs eallum othrum ungelíc, and for his ægernysse, ðæt seó sunne-sylf aet middum daege, eall ire scīma wæs on bláece gecyrred. And engellice sangas eond ðære lyfte face he gehýrde; and eall ðæt ígland mid mycelre swétnysse wunderlices stences ormaédum wæs eflylled. He ðá, se foresprecena bróthor, sona mid my-

celre fyrhte wæs geslegen, eode þá on scip and þá ferde to þære stowe þe se Godes wer ær bebeád ; and þá com to Pége, and hire þá ealle þá thing sæde aefter endebyrdnesse swá se bróthor hine het. Þá heó þá gehýrde ðone bróthor forth-feredne, heó þá sona on eorþan feoll, and mid mycelre hefignysse gefylled wearth, ðaet heó word gecwethan ne mihte. Mid-þán heó þá eft hig gehyrte, heó þá of þám breostum innewardum lange swertunge teáh, and þá þám Wealdende ðanc sæde ðaes þe he swá wolde. Hí þá þán aefteran daege, aefter þám bebode ðaes eádigan weres, hi becómon to þám íglande, and hi ealle þá stowe and þá hús ðær gemetton mid ambrosie ðære wyrte swétnysse gefylde. Heó þá ðone hálgan wer, on ðreóra daga faece, mid hálgum lóf-sangum Gode bebeád, and on þám ðriddan daege swá se Godes wer bebeád hig ðone lic-haman on cyrcan mid árwurthnysse bebyrgdon. A wolde seó godcunde áfaestnys mannum openlice aet-ýwan on hú myclum wuldre he wæs, se eádiga wer, sythþan he bebyrged wæs ; for-þón-þe he ær, beforan manna eágum, swá manigum wundrum sceán and berhte. Mid-þý he þá wæs twelf-monath bebyrged aefter his forthfare, þá onsende God on ðaet móð ðære Drihtnes ðeowan, ðaet heó wolde eft ðone bróthorlican lic-haman on oðre byrgene gesettan. Heó þá ðyder to-gesomnode Godes ðeowa, and maessepreosta, and circlie endebyrdnysse, ðaet, ðý ylcan daege ðaes ymbe twelf-monath þe seó forthfare ðaes eádigan weres wæs, hi þá þá byrgene untýndon ; þá gemetton hí ðone lic-haman ealne án-súndne swá he ær wæs, and þá-gyt lifigende wære, and on litha bignyssum and on eallum ðingum ðaet he wæs slæpendum men gelicra mycle ðonne forth-feredum. Swylce-eác þá hráegl ðære ylcan niwnysse þe hig on fruman ymbe ðone lic-haman gedón wæron. Þá hí þás thing gesawon þe ðær sámod aet wæron, þá wæron hí swithe forhte for ðig

ȝe hi ȝaer gesawon ; and hi swá swythe mid ȝaere fyrhte
 wáeron geslegene ȝaet hi náht sprecan ne mihton. Ȝá
 heó ȝá, seó Cristes ȝeowe Pége, ȝaet geseáh, ȝá wáes
 heó sona mid gástlicere blisse gefylled ; and ȝá ȝhone hál-
 gan lic-haman, mid ȝaere árwurthnysse Cristes lóf-san-
 gum, on othre scýtan bewand, ȝá Ecgbriht se ancra aer
 him lifigende tó ȝaere ylcan ȝenunge sende. Swylce-eác
 ȝá ȝrúh, ná-laes-ȝaet hi eft ȝá on eorthan dydon, ac
 on gemyndelicre stowe and on árwyrthre hi ȝá gesetton.
 Seó stow nú eft fram Athelbalde ȝám cyinge mid manig-
 fealdum getimbrum ys árwurthlice gewurthod, ȝaer se
 sigefaesta lic-hama ȝaes hálgan weres gástlice resteth ;
 and se mann se-ȝe ȝá stowe mid ealle his maegne gesécth,
 ȝónne ȝurh ȝá ȝingunge ȝaes hálgan weres he ge-
 fremmeth and ȝurh-tyhth ȝaet he wilnath. Se eádiga
 wer Guthlac, he wáes gecoren mann on godcundum dáedum,
 and ealra gesnytttra gold-hord ; and he waes gestaethig on
 his ȝeawum, swylce he wáes on Cristes ȝeowdóme swá
 geornfullice abysgod, ȝaet him naefre elles on his muthe
 náes búton Cristes lóf, ne on his heortan bútan árafaestnys,
 ne on his móde bútan syb and lufu and mildheortnes ; ne
 hyne nán mann yrne geseáh, ne ungeornfulne tó Cristes
 ȝeowdóme, ac á man mihte on his andwlitan lufe and
 sibbe ongytan, and á wáes swétnys on his móde, and snyt-
 tro on his breostum, and swá mycel glaednys on him wáes,
 ȝaet he á ȝám cuthum and ȝám uncuthum wáes gelíce
 geségen.

XXII.

BE AETHELBALDES HIWSCIPES-MEN.

Wáes sum híwscipes-man ȝaes fore-sprecenan wraeccan
 athelbaldes on ȝaere máegthe Wissa, ȝaes eágan wáeron
 iíd fleó and mid dimnesse twelf-month ofergáne. Mid-ȝý

his læcas hine mid seálfum lange teolodon, and hit him ná-wiht tó hælo ne fremede; þá wæs he innan godcundlice manod þæt gif hine man tó þære stowe gelaedde Guthlases, þæt he ðónne his hælo and gesihthe onfenge. Næs þá nænig hwil tó-ðón-þæt him his frýnd on þære stowe bróhton tó Crúwlande, and hí þá gespræcon tó þære Cristes ðeowan Pégan; and heó þæs mannes geleafan trumne and faestne gehýrde. Þá laedde heó hine on þá cyrcan þær se árwyrtha lic-hama inne wæs Guthlases; genam þá þæs gehálgodan seates ðe Guthlas aer sylf gehálgode, and waette and drypte in þá eágan; and þá aer heó otherne dropan on þæt other eágan dyde, þá mihte he mid ðán othron geseón, and on ðám ylcan inne he gearlice oncneów hwaet þær inne wæs, and he hál and gesúnd hám ferde.

Sý úrum Drihtne lóf and wuldor and wurthmynt, and ðám eáðigan were St. Guthlase, on ealra worulda woruld, aa, búton ende on écnyse. Amen.

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TESTAMENT.

✠ IN NOMINE DOMINI NOSTRI JESU CHRISTI.

Ic Aelfred Ealdorman, and Werburg mín gefera begeaton þás bec aet hæthenum héрге mid uncre clæne feo, þæt ðónne wæs mid clæne golde, and þæt wit dydon for Godes lufan and for uncra saula ðearfe, and for-ðón-ðe wit noldon þæt þás hálgan bec leng in þære hæthenesse wuna-

Aelfred,
Werbung,
Alhthryth
Eoring.

don ; and nú willath heó gesellan intó Crístes-Circan, Gode tó lófe and tó wuldre and tó weorthunga, and his ƿthrowunga tó ƿhancunga and ƿhæm godcundan geferscipe tó brucanne, ƿhe in Crístes-Cyrcan daeg-hwaemlice Godes lóf ráerath, to ƿhæm gerade, ƿhaet heó man a-raéde aeghwilce monathe for Aelfrede and for Werburge, and for Alhƿhrythe, heóra saulum tó écum lécedóme, ƿhå-hwile-ƿhe God gesegen haebbe ƿhaet fulwiht aet ƿhisse stowe beón móte. Swelce-eác ic Aelfred Dux, and Werbung biddath and halsiath on Godes Almihtiges naman and on ealra his Háligra, ƿhaet náenig mann sý tó-ƿhón gedyrstig, ƿhaette ƿhås hálgan béc a-selle oththe a-teóthe fram Crístes-Circan, ƿhå-hwile-ƿhe fulwiht standan móte. . . .

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

Hér cyth hú Saturnus and Saloman fettode ymbe heora wísdóm.

ƿhå cwaéth Saturnus tó Salomane : Saga me hwaér God saéte ƿhå he geworhte heofonas and eorþan ?

Ic ƿhe secge, he saét ofer

Saga me hwilc word áerust forth-eóde of Godes muthe ?

Ic ƿhe secge, *Fiat lux et facta lux.*

Saga me for hwilcum ƿhingum heofon sý gehátan Heofon ?

Ic ƿhe secge, forthón he behelath eall ƿhaet hym be-uƿan býth.

Saga me hwaet is God ?

Ic ðhé secge, ðæt ys God ðe ealle ðing on hys ge-wealdum hafath.

Saga me on hú fela dagum God geworhte ealle gesceafta?

Ic ðhé secge, on VI. dagum God gesceóp ealle gesceafta: on ðám áerostan daege he gesceóp leoht; on ðám aesteran daege he gesceóp ðá gesceápu, ðe ðisne heofon healdath; on ðám ðridðan daege he gesceóp sáe, and eorðan; on ðám feorðan daege he gesceóp heofones tunglu; and on ðám fiftan daege he gesceóp fixas and fugelas; and on ðám syxtan daege he gesceóp deór, and nýtenu, and Adam, ðone áerostan mann.

Saga me hwánon wáes Adames nama gesceapen?

Ic ðhé secge, fram IV. steorrum.

Saga me hwaet háttan ðáge?

Ic ðhé secge, Arthox, Dux, Arotholem, Minsymbrie.

Saga me ðæt andworc ðe Adam wáes of-geworht, se áerusta mann?

Ic ðhé secge, of VIII. púnda gewihte.

Saga me hwaet háttan ðáge?

Ic ðhé secge, ðæt áeroste wáes foldan púnd, of ðám him wáes fleasc geworht; other wáes fýres púnd, ðánon him wáes ðæt blód reád and hat; ðridde wáes windes púnd, ðánon him wáes seó aethung geseald; feorthe wáes wolcnes púnd, ðánon him wáes his módes unstathelfaestnes geseald; fife wáes gyfe púnd, ðánon him wáes geseald se fat and geðanc; syxte wáes blostnena púnd, ðánon him wáes eágena missenlicnys geseald; seofothe wáes deáwes púnd, ðánon him becóm swát; eahtothe wáes sealtas púnd, ðánon him wáeron ðá teáras sealte.

Saga me on hwilcere ylde wáes Adam, ðá he gesceapen wáes?

Ic ðhé secge, he wáes on XXX. wintra ylde.

Saga me hú lang wáes Adam on lenge gesceapen?

Ic ðhé secge, he wáes VI. and CX. ynca lang.

Saga me hú fela wintra leofode Adam on þissere worulde?

Ic þé secge, he leofode IX. hund wintra, and XXX. wintra, on geswince and on yrmthe; and syththan tó helle ferde, and thaér grimme witu þólode V. þúsend wintra, and twá hund wintra, and VIII. and XX. wintra.

Saga me hú fela wintra haefede Adam áer he bearn strýnde?

Ic þé secge, án hund wintra, and XXX. wintra áer he bearn strýnde; and tha gestrýnde he bearn on his cnihtáde, se hátte Seth; and he tha leofode ealles nygon hundred wintra, and XXX. on þissere worulde. Tha lyfde Seth, his sunu, án hund wintra, and V. wintra áer he bearn gestrýnde, and tha gestrýnde he bearn on hys cnihtáde, se hátte Enos; and tha lyfde he him-sylf ealles nygon hund wintra, and XII. wintra. Tha haefede Enos án hund wintra tha gestrýnde he Chánan; and tha lyfde he Enos ealles nygon hund wintra, and V. wintra. And tha haefede Chánan LXX. wintra tha gestrýnde he Maláleh; and Chánan lyfde tha ealles nygon hund wintra, and X. wintra. Tha haefede Maláleh V. and LX. wintra tha gestrýnde he Járed; and Maláleh, he lyfde ealles nygon hund wintra, and V. wintra. Tha haefede Járed II. and LX. wintra, and án hund wintra tha gestrýnde he Enoh; and Járed, his faeder, lyfde ealles eahta hund wintra, and II. and LX. wintra. Tha haefede Enoh V. and LX. wintra tha gestrýnde he Matúsalem; and Enoh lyfde ealles CCC. wintra, and V. and LX. wintra; tha genam hine God mid sawle, and mid líc-haman, up on þhone heofon. Tha haefede Matúsalem VII. and LXXX. wintra, and án hund wintra tha gestrýnde he Lámecc; and Matúsalem, his faeder, lyfde ealles nygon hund wintra, and X. and LX. wintra. Tha haefede Lámecc án hund wintra, and LXXXII. wintra tha gestrýnde he Nóe; and Lámecc lyfde ealles VII. hund wintra and LXXXVII. wintra. Tha haefede Nóe D. wintra tha gestrýnde he bearn, Sém, Cham,

Jáfet; and Nôe lyfde ealles in þissere worulde DCCCC. wintra, and L. wintra.

Saga me hú fela þeóða awócon of his III. bearnum?

Ic þé secge, LXXII. theóða sindon; and of Seme his yldestan suna awócon XXX., and of Chame XXX., and of Jáfethe XII.

Saga me hwaet wæs se-þe acenned náes, and aeft bebyrged wæs on his moder innothe, and aester þám deathe gefulod wæs?

Ic þé secge, þæt wæs Adam.

Saga me hú lange lyfde Adam on neorxena-wange?

Ic þé secge, . . . and on þám . . . he abyrgde þá forbodenan fic-trewes blæda, and þæt on Frig-daeg, and þurh þæt he wæs on helle V. þúsend wintra, and CC. wintra, and VIII. and XX. wintra.

Saga me of St. Marian ylde.

Ic þé secge, heó wæs III. and syxtig géara eald þá heó bé lýfon wæs, and heó wæs XIV. wintra þá heó Crist cende, and heó wæs mid him XXXIII. géara on middan-earde, and heó wæs XVI. géara aester him on worulde. And fram Adame, and of frimthe middan-eardes oth þone micelan Nôes flód wæs on getál gerimes II. þúsend wintra, and CC. wintra, and II. and LX. wintra; and fram þám flóde wæs to Abráhames gebyrd-tide DCCCC. wintra, and II. and LX. wintra; and fram Abráhame wæs þá-forth oth Moises tide, and Isráela ofer-far út of Egyptam D. wintra, and VIII. wintra; and fram frimthe middan-eardes oth Cristes throwunge wæron VI. þúsend wintra, and hund wintra, and VIII. and L. wintra.

Saga me hú lange worhte man Nôes earce?

Ic þé secge, LXXX. wintra, of þám treow-cinne þe is genemned Sem.

Saga me hwaet hátte Nôes wýf?

Ic þé secge, heó hátte Dalila.

And hwaet hátte Chames wýf?

Jaitarecta heó hátte.

And hwaet hátte Jáfethes wýf?

Ic ðhé secge, Catafluuia heó hátte, and othrum naman hýg sindon genemnede, Olla, and Ollína, and Ollibana; swá hýg ðhreó hátton.

Saga me hú lange wæs Nóes flód ofer eorthan?

Ic ðhé secge, XL. daga and nihta.

Saga me hú lange wæs Nóes earc on lenge?

Ic ðhé secge, heó wæs CCC. faethema lang, and L. faethema wid, and XXX. faethema heáh.

Saga me hwaet sunena haefede Adam?

Ic ðhé secge, XXX. sunena, and XXX. dóhtra.

Saga me hwilc mann atimbrode áerust ceastre?

Ic ðhé secge, Knos hátte, and wæs Niniuem seó burh, and wæron ðháerin gemanna hund-twelftig ðhúsenda, and XX. ðhúsenda; and Hierúsalem seó burh, heó wæs áerust aester ðhám Nóes flóde getimbrod.

And hwaet hátte seó burh ðháer sunne up on morgen gæth?

Ic ðhé secge, Jaiaca hátte seó burh.

Saga me hwaer gæth seó sunne on aefen tó saetle?

Ic ðhé secge, Garita hátte seó burh.

Saga me hwilc wýrt ys betst and selust?

Ic ðhé secge, lilige hátte seó wýrt, forðhón-ðhe heó ge-icnath Crist.

Saga me hwilc fugel ys selust?

Ic ðhé secge, culfre ys selust; heó getácnað ðhone Háli-an Gást.

Saga me hwánon cymth ligetu?

Ic ðhé secge, heó cymth fram winde and fram waetere.

Saga me hwilc waeter ys selust?

Ic ðhé secge, Jórdan seó eá ys selust, forðhón-ðhe Crist wæs on hyre gefullod.

Saga me hwider gewiton ðhá englas ðhe Gode withsócon n heofona-ri-ce?

Ic ðe secge, hýg to-dældon on ðrī dælas; āne dæl he asette on ðaes lyftes gedrif, oðerne dæl on ðaes wates gedrif, ðriddan dæl on helle neowelnysse.

Saga me hū fela is woruld-waetra?

Ic ðe secge, twá syndon sealte sáe, and twá fersce.

Saga me hwilc mann áerust wære with hūnd sprecende?

Ic ðe secge, St. Pétrus.

Saga me hwilc mann aþóhte áerust mid sylh tó áeriende?

Ic ðe secge, ðaet wæs Cham, Nóes sunu.

Saga me forhwán stánas ne synd berende?

Ic ðe secge, forþón-ðe Abeles blód gefeoll ofer stán, ðá hyne Chain hys bróthor of-slóh mid ánes esoles cýn-báne.

Saga me hwaet ys betst and wyrst betwīnan mannon?

Ic ðe secge, word ys betst and wyrst betwix mannon.

Saga me hwaet ys cuthost mannon on eorþan tó wītanne?

Ic ðe secge, ðaet nys nænigum men nán-wiht swá cuth swá he sceal death ðrowian.

Saga me hwaet syndon ðá III. ðing ðe nán mann búton lufian ne maeg?

Ic ðe secge, án ys fýr, other ys waeter, ðridde ys ýsen.

- Saga me hwilc treow ys ealra treowa betst?

Ic ðe secge, ðaet ys wīn-treow.

Saga me hwaer resteth ðaes mannes sawul ðónne se líc-hama sléþh?

Ic ðe secge, on ðrim stowum heó býth: on ðám brægene, oðthe on ðære heortan, oðthe on ðám blóde.

Saga me forhwán wæs seó sáe sealt geworden?

Ic ðe secge, of ðám X. wordum ðe Moises gesomnode in ðære ealdan áe Godes bebeode, and he awearp ðá X. word in ðá sáe; and his teáras ageát in ðá sáe; forþón wearth heó sealt.

Saga me hwaet wæron ðá word?

Ic ðe secge, ðaet forme word wæs: *Non habcas Deos*

alienos; thaet is, "Ne lufa þú othere God ofer me." Thaet other word wæs: *Non adsumes nomen Domini in vanum*. "Ne cig þú Godes naman on ýdel." Thaet þridde . . . "Heald þone háligan reste-daeg." Thaet . . . wæs; "Ara þínnon faeder, and þínre meder," . . . word wæs: *Non occides*; "Ne sleá þú mann." Thaet VI. word wæs: *Non mechaberis*; "On unriht ne hæm þú." Thaet VII. word wæs: "Ne stel þú." Thaet VIII. word wæs: "Ne saeg léase gewitnesse." Thaet IX. word wæs: *Ne concupiscas uxorem proximi tui*; "Ne gewilna þú othres mannes wýfes on unriht."

Saga me hwær ys Moyses byrgen þaes cyninges?

Ic þé secge, heó ys bé þám húse þe Fégor hátte, and nán mann nys þe hýg wite aer þám miclan dóme.

Saga me for hwilcum þingum þeós eorthe awyrged wære, and aeft gebletsod?

Ic þé secge, þurh Adam heó wæs awyrged, and þurh Abeles blód, and aeft heó wæs gebletsod þurh Nóe, and . . . and þurh fulluhte.

Saga me hwá win-geard áerost plantode?

Ic þé secge, thaet wæs Nóe, se heáh-faeder.

Saga me hwá nemde áerost Godes naman?

Ic þé secge, se Deoful nemde áerost Godes naman.

Saga me hwaet ys hefigost tó beranne on eorþan?

Ic þé secge, mannes synna, and his Hláfordes fyrre.

Saga me hwaet ys thaet othrum lícige, and othrum mislicige?

Ic þé secge, thaet ys dóm.

Saga me hwaet syndon þá IV. þing þe naefre fulle náeron, ne naefre ne beóth?

Ic þé secge, án ys eorthe, other ys fyr, þridde ys helle, feorthe ys se gytsigenda mann worulde wélena.

Saga me hú fela ys fleógendra fugel-cynna?

Ic þé secge, IV. and L.

Saga me hú fela ys fisc-cynna on waetere?

Ic ðe secge, VI. and XX.

Saga me hwilc mann ærost mynster getimbrode?

Ic ðe secge, Elías and Eliséus ðá witegan, and, æfter Fulluhte, Paulus and Antoníus, ðá ærostan ancran.

Saga me hwaet syndon ðá streámas, and ðá cæn ðe on neorxena-wange flówath?

Ic ðe secge, hiora syndon IV.; seó æroste hátte Físon, seó other hátte Géon, seó ðridde hátte Týgris, and seó feórthe, Eufráten; ðaet is, meolc, and hunig, and eálu, and wín.

Saga me forhwán býth seó sunne réad on aefen?

Ic ðe secge, forðhón heó lócath on helle.

Saga me hwi scýneth heó swá réade on morgen?

Ic ðe secge, forðhón hire twýnath hwaether heó maeg, ðe ne maeg, ðisne middan-eard geond-scýnan, swá hyre beboden ys.

Saga me ðás IV. waetera ðe ðás eorðan féðath?

Ic ðe secge, ðaet ys snáw, and waeter, and hagol, and deáw.

Saga me hwá ærost bók-stafas sette?

Ic ðe secge, Mercurius se gygant.

Saga me hwaet bók-cynna, and hú fela syndon?

Ic ðe secge, Canones béc syndon ealra twá and hund-seofontig; eall-swá fela syndon on geríme; and eall-swá fela leorning-cnihta, bútan ðám XII. apostolum.—Mannes bána syndon on geríme ealra CC. and XVIII.; mannes áeddran ealra CCC. and V. and LX.; mannes tótha beóth on eallum his lýfe II. and XXX.—On XII. monthum beóth II. and L. wúcena, and CCC. daga and V. and LX. daga; on XII. monthum beóth eahta ðúsund týða and VII. hund týða, and syxtig tíða.—On XII. monthum ðú scealt syllan ðínon ðeowan-men VII. hund hláfa, add XX. hláfa, búton morgen-métum and nón-métum.

IX. COLLOQUIUM

AD PUEROS LINGUAE LATINAE LOCUTIONE EXERCENDOS, AB
AELFRICO PRIMUM COMPILATUM, ET DEINDE, AB
AELFRICO BATA, EJUS DISCIPULO, AUCTUM.

Anglo-Saxon and Latin.

We cildru biddath *thē*, eálá Læreow, *thæt* *thú* tæce
D. Nos pueri rogamus te, Magister, ut doceas
s sprecan on Ledene rihte, *forþám* ungelaérede we
as loqui Latialiter recte, quia idiotae
yndon, and gewaemmodlice we sprecath.
amus, et corrupte loquimur.

Hwaet wille ge sprecan?

M. Quid vultis loqui?

Hwaet rece we hwaet we sprecon, búton hit riht
D. Quid curamus quid loquamur, nisi * recta
praec sý, and behéfe, naes ídel, oththe fracod?
entio sit, et utilis, non anilis, aut turpis?

Wille ge beón beswungen on leornunge?

M. Vultis flagellari in discendo?

Leófre ys us beón beswungen for láre, *thonne* hit
D. Carius est nobis flagellari pro doctrina, quam *
e cunnan; ac we witon *thē* bile-witne wesan, and nellan
escire; sed scimus te mansuetum esse, et nolle
n-belædan swingla us, búton *thú* beó tó-genydd fram
inferre plagas nobis, nisi cogaris a

s.
obis.

Ic axie *thē* hwaet * sprycst *thú*? Hwaet haefst *thú*
M. Interrogo te quid mihi loqueris? Quid habes
eorces?
eris?

Ic eom ge-anwyrded monuc, and ic singe aelce daege
D. Professus sum monachum, et psallo omni die
 seofon tīda mid gebróthrum, and ic eom bysgod on
 septem syntaxes cum fratribus, et occupatus sum le-
 ráedinge and on sange; ac, theáh-hwaethre, ic wolde
 tionibus et cantu; sed tamen vellem
 betwénan leornian spreca on Leden-gereorde.
 interim discere sermocinari Latina lingua.

Hwaet cunnon thás thine geferan?

M. Quid sciunt isti tui socii?

Sume synt yrthlingas, sume sceáp-hyrdas, sume
D. Alii sunt aratores, alii opiliones, quidam
 oxan-hyrdas, sume eác-swylce huntan, sume fisceras,
 bubulci, quidam etiam venatores, alii piscatores,
 sume fugeleras, sume ceáp-menn, sume sceó-wyrhtan,
 alii aucepes, quidam mercatores, quidam sutores,
 sume sealteras, sume bácceras.
 quidam salinatores, quidam pistores.

Hwaet saegest thú, Yrthling, hú begaest thú

M. Quid dicis tu, Arator, quomodo exeres

weorc thín?

opus tuum?

Eálá, leóf hláford, thearle ic deorfe; ic gá út on
A. O, mi domine, nimium laboro; exeo di-
 daeg-raed, thywende oxan tó felda, and iúgie hí tó
 luculo, minando boves ad campum, et jungo eos ad
 sylh: nys hyt swá stearc winter thaet ic durre lútian
 aratrum: non est tam aspera hiems ut audeam latere
 aet hám, for ege hláfordes mínes; ac ge-iúcodon oxan,
 domi, prae timore domini mei; sed junctis bobus,
 and gefaestnodon sceáre and cultre mid thaére sylh, aelce
 et confirmato vomere et cultro aratro, omni
 daege ic sceal érian fulne aecer, oththe máre.
 die debeo arare integrum arum, aut plus.

Haefst thú áenigne geferan?

M. Habes aliquem socium?

Ic haebbe sumne cnapan *þywendne* oxan mid *gád-*
A. Habeo quendam puerum minantem boves cum sti-
 sene, *þe eác-swylce nú há*s ys, for cylde and
 ulo, qui etiam modo raucus est, prae frigore et
 reáme.
 lamatione.

Hwaet máre dést *þú* on-daeg?

M. Quid amplius facis in die?

Gewislice þónne máre ic dó. Ic sceal fyllan bin-
A. Certe adhuc plus facio. Debeo implere prae-
 nan oxan mid hige, and waeterian híg, and scearn heora
 sepi boum foeno, et adaquare eos, et fimum eorum
 beran út.
 portare foras.

Hig, híg, micel gedeorf ys hit!

M. O, O, magnus labor est!

Geá, leóf, micel gedeorf hit ys, forþám ic neom
*A. Etiam, * magnus labor* est, quia non sum
 freóh.
 liber.

Hwaet saegst *þú*, *Sceáp-hyrde?* Haefst *þú* aénig

M. Quid dices tu, *Opilio?* Habes tu aliquem

gedeorf?

aborem?

Geá, leóf, ic haebbe; on fore-weardne morgen ic drife

*A. Etiam, * habeo; in primo mane mino*
sceáp míne tó heora láese, and stande ofer híg, on háete
*oves meas ad * pascua, et sto super eas, in aestu*
und on cýle, mid húndum, þe-laes wulfas forswelgon híg,
et frigore, cum canibus, ne lupi devorent eas,
und ic agen láede híg tó heora locum, and melce híg
*et reduco eas ad * caulas, et mulgeo eas*
weówa on-daeg, and loca heora ic hebbe þháer-tó, and
his in die, et caulas earum moveo insuper, et

cýse and buteran ic dó, and ic eom getrýwe hláforde
 caseum et butyrum facia, et sum fidelis domino
 mínon.
 meo.

Eálá, Oxan-hyrde, hwaet wyrcst thú?

M. O, Bubulce, quid operaris tu?

Eálá, hláford mín, micel ic gedeorfe: thónne se
B. O, domine mi, multum laboro: quando

yrthling unscaenth thá oxán, ic laede hig tó laese, and
 arator disjungit boves, ego duco eos ad pascua, et
 ealle niht ic stande ofer hig waciende for theófan, and
 tota nocte sto super eos vigilando propter fures, et
 eft, on áerne-mergen, ic betaece hig thám yrthlinge,
 iterum, primo mane, adsigno eos aratori,

wel gefylde and gewaeterode.
 bene pastos et adequatos.

Ys thes of thinum geferum?

M. Est iste ex tuis sociis?

Geá, he ys.

D. Etiam est.

Canst thú áenig thing?

M. Scis tu aliquid?

Aenne craeft ic can.

V. Unam artem scio.

Hwylcne?

M. Qualis est?

Hunta ic eom.

V. Venator sum.

Hwaes?

M. Cujus?

Cinges.

V. Regis.

Hú begáest thú craeft thínne?

M. Quomodo exerceas artem tuam?

Ic bregde me max, and sette hig on stowe gehæpre,
 V. Plecto mihi retia, et pono ea in loco apto,
 and getihte hūndas mine, thaet wild-deór hig éhton, oth-
 et instigo canes meos, ut feras persequantur, us-
 thaet-the hig cumon tó thám netton unfore-sceawodlice,
 quoque perveniant ad ratia improvise,
 thaet hig swá beón begrynode, and ic ofsleáh hig on
 et sic inretientur, et ego jugulo eos in
 thám maxum.
 retibus.

Ne canst thú huntian búton mid nettum?

M. Necis venari nisi cum retibus?

Geá, bútan nettum huntian ic maeg.

V. Etiam, sine retibus venari possum.

Hú?

M. Quomodo?

Mid swiftum hūndum ic betæce wild-deór.

V. Cum velocibus canibus insequor feras.

Hwylce wild-deór swythost geféhst thú?

M. Quales feras maxime capis?

Ic gefó heortas, and báras, and rann, and ráegan,

V. Capió cervos, et apros, et damas, et capreas,

and hwilon háran.

et aliquando lepores.

Wære thú tó-daeg on huntnothe?

M. Fuisti hodie in venatione?

Ic nées, forthám Sunnan-daeg ys, ac gyrstan-daeg

V. Non fui, quia dominicus dies est, sed heri

ic wæs on huntunge.

fui in venatione.

Hwaet geláehtest thú?

M. Quid cepisti?

Twégen heortas and áenne bár.

V. Duos cervos et unum aprum.

Hú gefenge thú hig?

M. Quomodo cepisti eos?

Heortas ic gefeng on nettum, and bár ic ofslóh.

V. Cervos cepi in retibus, et aprum jugulavi.

Hú wære thú dyrstig ofstician bár?

M. Quomodo fuisti ausus jugulare aprum?

Húndas bedrifon hyne tó me, and ic thæer, tógeanes

*V. Canes perduxerunt eum ad me, et ego * e contra standende, faerlice ofsticode hyne.*
stans, subito jugulavi eum.

Swithe thryste thú wære thá.

M. Valde audax fuisti tunc.

Ne sceal hunta forhtfull wesán, for~~th~~ám mislice

V. Non debet venator formidolosus esse, quia variae wild-deór wuniath on wudum.
bestiae morantur in sylvis.

Hwaet dést thú be thínre huntunge?

M. Quid facis de tua venatione?

Ic sylle cynge swá-hwaet-swá ic gefó, for~~th~~ám ic eom

V. Ego de regi quidquid capio, quia sum hunta hys.
venator ejus.

Hwaet sylth he thé?

M. Quid dat ipsi tibi?

He scrýt me wel and fét, and hwílon he sylth me

V. Vestit me bene et pascit, et aliquando dat mihi hors, oththe beáh, thæt-the lustlicor craeft mínre ic equum, aut armillam, ut libentius artem meam begange.

exerceam.

Hwylene craeft canst thú?

M. Qualem artem scis tu?

Ic eom Fiscere.

P. Ego sum Piscator.

Hwaet begytst thú of thínum craefte?

M. Quid adquisis de tua arte?

Bígleófan, and scrúd, and feóh.

P. Victum, et vestitum, et pecuniam.

Hú geféhst thú fixas?

M. Quomodo capis pisces?

Ic astigie mín scyp, and wyrpe max míne on eá,
P. Conscendo navem, et pono retia mea in amne,
 and angel ic wyrpe and spyrtan, and swá-hwaet-swá
 et hamum projicio et sportas, et quicquid
 hig gehaefstath ic genime.
ceperint sumo.

Hwaet gif hit uncláene beóth fixas?
*M. Quid si * immundi fuerint pisces?*

Ic wyrpe thá uncláenan út, and genime me cláene
P. Ego projiciam immundos foras, et sumo mihi mundos
 tó méte.
in escam.

Hwaer cýpst thú fixas thíne?
M. Ubi vendis pisces tuos?

On ceastre.
P. In civitate.

Hwá bigth hí?
M. Quis emit illos?

Ceaster-wara. Ic ne maeg swá fela gefón swá fela
P. Cives. Non possum tot capere quot
 swá ic maeg gesyllan.
possum vendere.

Hwilce fixas geféhst thú?
M. Quales pisces capis?

Aelas, and hacodas, mynas, and áel-pútan, scótan,
P. Anguillas, et lucios, menas, et capitones, tructos,
 and lampredan, and swá-hwylce-swá on waetere swym-
 et muraenas, et qualescunque in amne na-
 nth.
 tant.

For-hwí ne fixast thú on sáe?
M. Cur non piscaris in mari?

Hwílon ic dó, ac seldon, forthám micel réwyrt
P. Aliquando facio, sed raro, quia magnum navigium
 me ys tó sáe.
 mihi est ad mare.

Hwaet féhst thú on sáe?
M. Quid capis in mari?

Haeringas, and leaxas, mére-swýn, and stirian, os-
P. Aleces et isicios, delphinos, et sturias, os-
 tran, and crabban, muslan, pine-winclan, sae-coccas, facg,
 treas, et cancros, musculos, torniculos, neptigallos, platesias,
 and floc, and lopystran, and fela swylces.
 et platissas, et polypodes, et multa similia.

Wilt thú fón sumne hwaél?

M. Vis capere aliquem cetum?

Nic.

P. Nolo.

For-hwi?

M. Quare?

Forthám plýhtlic thing hit ys gefón hwaél. Ge-
P. Quia periculosa res est - capere cetum. Tu-
 beorhlicre ys me faran tó eá mid scype minon, ðonne
 tius est mihi ire ad amnem cum nave mea, quam
 faran mid manigum scypum, on huntunge hrænes.
 ire cum multis navibus, in venationem balenæ.

For-hwi swá?

M. Cur sic?

Forthám leófre ys me gefón fisc ðhone ic maeg
P. Quia carius est mihi capere piscem quem possim
 ofsleán, ðonne ðe ná ðæt an me, ac eác-swylce mine
 occidere, quam qui non solum me, sed etiam meos
 geferan, mid ánum slege he maeg besencan oðthe
 socios, uno ictu, potest mergere aut
 ge-cwylman.
 mortificare.

And ðeáh, manige gefóth hwaélas, and aetberstath
M. Et tamen, multi capiunt cetos, et evadunt
 frecnyssa, and micelne sceat ðánon begytath.
 pericula, et magnum pretium inde acquirunt.

Sóth thú segst, ac ic ne geþristige, for módes
P. Verum dicis, sed ego non audeo, propter mentis
 mines nitenysse.
 meae ignaviam.

Hwaet saegst þú, Fugelere? Hú beswicst þú

M. Quid dicis tu, Auceps? Quomodo decipis
fugelas?
aves?

On feala wisan ic beswice fugelas; hwilon mid netton,

A. Multis modis decipio aves; aliquando retibus,
hwilon mid grinum, hwilon mid líme, hwilon mid hwist-
liquando laqueis, aliquando glutino, aliquando si-
nge, hwilon mid hafaœce, hwilon mid treppan.
bilo; aliquando accipitre, aliquando decipula.

Haefst þú hafoc?

M. Habes accipitrem?

Ic haebbe.

A. Habeo.

Canst þú témian híg?

M. Scis tu domitare eos?

Geá, ic can. Hwaet sceoldon híg me, búton ic cuthe

A. Etiam, scio. Quid deberent mihi, nisi scirem

émian híg?

omitare eos?

Syle me áenne hafoc.

V. Da mihi accipitrem.

Ic sylle lustlice, gif þú sylst me áenne swyftne

A. Dabo libenter, si tu dederis mihi unum velocem

únd. Hwilcne hafoc wilt þú habban; þhone máran,
nem. Qualem accipitrem vis habere; majorem,

waether-þe þhone laessan?

aut minorem?

Syle me þhone máran.

V. Da mihi majorem.

Hú afétst þú hafocas þhíne?

M. Quomodo pascis accipitres tuos?

Hí féðath híg-sylfe and me on wintra, and on
A. Ipsi pascunt se ipsos et me in hieme, et in
ngten ic læte híg aetwendena tó wuda, and genyme me
vere dimitto eos avolare ad sylvam, et capio mihi
riddas on haerfaeste, and témige híg.
pulos in autumnno, et domito eos.

And for-hwi forlætst **thú** **thá** getémedan aetwendan
M. Et cur permittis tu domitos avolare
 fram **thú**?
 a te?

Forthám ic nelle fédan híg on sumera, forthám ~~the~~
A. Quia nolo pascere eos in aestate, eo quod
 híg thearle etath.
 nimium comedunt.

And manige fédath **thá** getémedan ofer sumor, ~~thæt~~
M. Et multi pascunt domitos super aestatem, ut
 eft híg habbon gearuwe.
 iterum habeant paratos.

Geá, swá híg dóth, ac ic nelle oth-~~thæt~~-án deorfan
A. Etiam, sic faciunt, sed ego nolo in tantum laborare
 ofer híg, forthám ic can othre, ná ~~thæt~~ áne, ac
 super eos, quia scio alios, non solum unum, sed
 eác-swilce manige, gefón.
 etiam plures, capere.

Hwaet saegst **thú**, Mangere?

M. Quid dicis tu, Mercator?

Ic secge ~~thæt~~ behéfe ic eom ge-cynge, and ealdor-
Mer. Ego dico quod utilis sum et regi, et duci-
 mannum, and wéligum, and eallum folce.
 bus, et divitibus, et omni populo.

And hú?

M. Et quomodo?

Ic astíge mín scyp, mid hlaestum mínun, and
Mer. Ego ascendo navem, cum mercibus meis, et
 rówe ofer sáelice dáelas, and cýpe mine ~~thing~~, and
 navigo ultra marinas partes, et vendo meas res, et
 bigge ~~thing~~ dýr-wyrthe, ~~thá~~ on ~~thisum~~ lande ne beóth
 emo res pretiosas, quae in hac terra non nas-
 acennede, and ic hit tó-gelaéde eow hider, mid miclon
 cuntur, et * adduco vobis huc, cum magno
 plhte, ofer sáe, and hwílon forlidenesse ic ~~thólie~~, mid
 periculo, super mare, et aliquando naufragium patior, cum

lyre ealra þingra minra, uneáthe cwic aetberstende.
jactura omnium rerum mearum, vix vivus evadens

Hwilce þing gelaædst þú us ?

M. Quales res adducis nobis ?

Paellas, and sidan, deór-wyrthe gymmas, and gold,
Mer. Purpuram, et sericum, pretiosas gemmas, et aurum,
sel-cuthe reáf, and wýrt-gemang, wín and éle, ylpes-bán,
varias vestes, et pigmenta, vinum et oleum, ebur,
and maestling, aer, and tin, swefel, and glaes, and
et aurichalcum, aes, et stannum, sulphur, et vitrum, et
þylces fela.

his similia.

Wilt þú syllan þing þíne hér, eall-swá þú hí

M. Vis vendere res tuas hic, sicut e-
gebóhtest þáær ?
misti illic ?

Íc nelle. Hwaet þónne me fremode gedeorf mín ?

Mer. Nolo. Quid tunc mihi proficit labor meus ?
Ac ic wylle heora cypan hér luflicor þónne ic gebiege
þed volo * vendere hic carius quam emi
þáær, 'þæt sum gestreón me ic begyte, þánon ic
illic, ut aliquod lucrum mihi adquiram, unde
ne aféde, and mín wif, and mínne sunu.
ne pascam, et uxorem, et filium.

Þú, Sceó-wyrhta, hwaet wyrcst þú us nýd-wyrth-

M. Tu, Sutor, quid operaris tu nobis utili-
esse ?
utis ?

Ys witodlice craeft mín behéfe þhearle eow, and
S. Est quidem ars mea utilis valde vobis, et
eód-þearf.
necessaria.

Hú ?

M. Quomodo ?

Íc biege hýda, and fell, and gearcie híg mid craefte
S. Ego emo cutes, et pelles, et praeparo eos arte

mínon, and wyrce of him gescý mislíces cynnes;
 mea, et facio ex iis calceamenta diversi generis;
 swyftleras, and sceós, lether-hósa, and butericas, bridel-
 subtalares, et fícones, caligas, et utres, fre-
 thwángas and geraeda, and flaxan, and higdi-fatu, spur-
 nos et phaleras, et flascones, et calidilia, cal-
 lethra, and haelftra, pusan, and faetelsas, and nán eower
 caria, et chamos, peras, et marsupia, et nemo vestram
 nele oferwintran bútan mínon craefte.
 vult hiemare sine mea arte

Eála, Sealtere, hwaet us fremath craeft thín?

M. O, Salinator, quid nobis proficit ars tua?

Thearle fremath craeft mín eow eallum: nán

S. Multum prodest ars mea vobis omnibus: nemo
 eower blisse brycth on gereordunge, oththe méte, búton
 vestrum gaudio fruitur in prandio, aut coena, nisi
 craeft mín gest-lithe him beó.
 ars mea hospita ei fuerit.

Hú?

M. Quomodo?

Hwylc manna werodum thurhbrycth métum, búton

S. Quis hominum dulcibus perfruitur cibis, sine
 swaecce sealtes? Hwá gefylth cleáfan his, oththe hed-
 sapore salis? Quis replet cellaria sua, sive prom-
 derna, búton craefte mínon? Efne, buter-geþweór aelc
 tuaria, sine arte mea? Ecce, butyrum omne
 and cýs-gerun lósath eow, búton ic hyrde aetwese eow,
 et caseus pereunt vobis, nisi ego custos adsim vobis,
 the ne furthon wrytum eowrum, bútan me, brucath.
 qui nec saltem oleribus vestris, sine me, utimini.

Hwaet saegst thú, Báecere? Hwám fremath craeft

M. Quid dicis tu, Pistor? Cui prodest ars
 thín, oththe hwaether, bútan the, we magon lif adreo-
 tua, aut ai, sine te, possimus vitam du-
 gan?
 cere?

Ge magon witodlice, ðurh sum faec, bútan mínon
P. Potestis quidem, per aliquod spatium, sine mea
 craefte, lif adreogan, ac ná lange, ne tó wel; sóthlice,
 arte, vitam ducere, sed non diu, nec adeo bene; nam,
 bútan craefte mínon, aelc beod aemtig býth gesawen,
 sine arte mea, omnis mensa vacua videtur esse,
 and, bútan hláfe, aelc méte tó wlaettan býth gehwyrfed.
 et, sine pane, omnis cibus in nauseam convertitur.
 Ic heortan mannes gestrangie; ic maegen wera eom,
 Ego cor hominis confirmo; ego robur virorum sum,
 and furthor litlingas nellath forbigean me.
 et nec parvuli nolunt praeterire me.

Hwaet secge we be Cóce; hwaether we beþurfon
M. Quid dicimus de Coquo; is indigemus
 on áenigon craefte his?
 in aliquo arte ejus?

Se Cóc secgth:—Gif ge me út-adrífath fram eowrum
Cocus dicit: Si me expellitis a vestro
 referescype, ge etath wyrta eowre gréne, and flaesc-métas
 collegio, manducatis olera vestra viridia, et carnes
 eowre hreáwe, and ne furthor faett broth ge magon,
 estras crudas, et nec saltem pingue jus potestis,
 útan craefte mínon, habban.
 sine arte mea, habere.

We ne reccath be craefte ðínor, ne he us neód-
M. Non curamus de arte tua, nec nobis neces-
 þearf ys, forðám we-sylfe magon seóthan ðá ðing ðe
 saria est, quia nos ipsi possumus coquere quae
 seóthanne synd, and braedan ðá ðing ðe tó braéðanne
 coquenda sunt, et assare quae assanda
 synd.
 sunt.

Se Cóc Secgth:—Gif ge forðig me fram-adrífath,
Cocus dicit: Si ideo me expellitis,
 haet ge ðus dón, ðónne beó ge ealle ðhraelas, and
 ut sic faciatis, tunc eritis omnes coci, et

nán eower ne bíth hláford, and theáh-hwaethre, búton
 nullus vestrum erit dominus, et tamen, sine
 craefte mínon ge ne etath.
 arte mea non manducatis.

Eá!á, thú munuc, the me tó-spycst, efne ic haebbe
 M. O, * monache, qui mihi locutus es, ecce pro-
 afandod the habban góde geferan, and thearle neód-thearte:
 bavi te habere bonos socios, et valde necesarios:
 and ic ahsie thá?
 qui sunt illi?

Ic haebbe smithas, ísen-smithas, gold-smith, seolfer-
 D. Habeo, fabras, ferrarios, aurificem, argen-
 smith, aer-smith, treow-wyrhtan, and manige othre mis-
 tarium, aerarium, lignarium, et multos alios varia-
 licra craefta biggenceras.
 rum artium operadores.

Haefst thú áenigne wisne getheáhtan?
 M. Habes aliquem sapientem consiliarium?
 Gewislice ic haebbe. Hú maeg úre gegaderung
 D. Certes habeo. Quomodo potest nostra congregatio
 búton getheáhtende beón wissod?
 sine consiliario regi?

Hwaet saegst thú, Wisa? Hwile craeft the gethúhte
 M. Quid dicis tu, Sapiens? Quae ars tibi videtur
 betwux thás furthra wesan?
 inter istas prior esse?

Ic secge the, me ys gethúht Godes theowdóm, be-
 C Dico tibi, mihi videtur Dei servitium, in-
 tweóh thás craeftas, ealdorscype healdan, swá-swá hit ys
 ter istas artes, primatum tenere, sicut
 geraed on Gódspelle; 'Fyrrest seceath ríce Godes, and
 legitur in Evangelio; 'Primum quaerite regnum Dei, et

rihtwísnesse hys, and thás thing ealle beóth tó-ge-eyhte
 justitiam ejus, et haec omnia adjiciuntur
 eow.
 vobis.

And hwilc the gethúht, betwux woruld-craeftas
 M. Et qualis tibi videtur, inter seculares artes
 heoldan ealdordóm?
 retinere primatum?

Eorh-tilth, forthám se yrthling us ealle fét.
 C. Agricultura, quia arator nos omnes pascit.
 Se Smith secgth:—Hwánon thám yrthlinge sulh-
 Ferrarius dicit: Unde aratori vomer
 scear oththe culter, the ná gáde haefth, búton of craefte
 aut culter, qui nec stimulum habet, nisi ex arte
 minon? Hwánon fiscere angel, oththe sceó-wyrhtan
 mea? Unde piscatori hamus, aut sutori
 ael, oththe sceámere naedl? Nis hit of minon geweorce?
 subula, aut sartori acus? Nonne ex meo opere?

Se Getheáhtend andswearth:—Sóth witodlice
 Consiliarius respondit: Verum quidem
 saegst thú; ac eallum us leófre ys wician mid thám
 dicis; sed omnibus nobis carius est hospitari apud ara-
 yrthlinge thonne mid the; forthám se yrthling sylth us
 torem quam apud te; quia arator dat nobis
 hláf and drinc: thú, hwaet sylst thú us, on smiththan
 panem et potum: tu, quid das nobis, in officina
 thínre, búton íserne fýr-spearcan, and swegunga beáten-
 tua, nisi ferreas scintillas, et sonitus tunden-
 lra slecga, and bláwendra bylīga?
 ium malleorum, et flantium follium?

Se Treo-wyrhta secgth:—Hwilc eower ne nióteth
 Signarius dicit: Quis vestrum non utitur
 craefte minon, thónne hús, and mislice fatu, and scypu,
 arte mea, cum domos, et diversa vasa, et naves,
 eow eallum ic wyrce?
 vobis omnibus fabrico?

Se Smith and wyrth:—Eálá Treow-wyrhta, for-hwi
 Ferrarius respondit: O Lignarie, cur

swá sprycst þú, þónne ne furthon án thyrel búton
 sic loqueris, cum nec saltem unum foramen sine
 craefte minon þú ne miht dón?
 arte mea vales facere?

Se Getheáhtend secgth:—Eálá geferan and góde
Consiliarius dicit: O socii et boni
 wyrhtan! Uton to-wurpan hwaetlicor thás geflitu, and
 operarii! Dissolvamus citius has contentiones, et
 sý sibb and gethwaernys betweóh us, and fremige ána
 sit pax et concordia inter nos, et prosit unus-
 gehwylc othron on craefte hys, and gethwaerian symble
 quisque alteri in arte sua, et conveniamus semper
 mid thám yrthlinge, tháer we bigleófan us, and fodder
 apud aratorem, ubi victum nobis, et pabula
 horsum úrum, habbath; and this getheáht ic sylle eal-
 equis nostris, habemus; et hoc consilium do om-
 lum wyrhtum, thæt ána gehwylc craeft his geornlice
 nibus operariis, ut unusquisque artem suam diligenter
 begange; forthám se-the craeft his forlæet, he býth
 exerceat; quia qui artem suam dimiserit, ipse dimit-
 forlæeten fram thám craefte. Swá-hwaether thú sý, swá
 tetur ab arte. Sive sis,
 maesse-preost, swá munuc, swá ceorl, swá cempa,
 sacerdos, sive monachus, seu laicus, seu miles,
 begá the-sylfne on thisum: beó thæt-thæt thú eart,
 exerce temet ipsum in hoc: esto quod est,
 forthám micel hynth and sceámu hyt is men nellan
 quia magnum damnum et verecundia est homini nolle
 wesán thæt-thæt he ys, and thæt-the he wesán sceal.
 esse quod est, et quod esse debet.

Eálá cildru, hú eow lícath theós spaec?

M. O pueri, quomodo vobis placet ista locutio?

Wel * heó lícath us, ac thearle deóplice

D. Bene quidem placet nobis, sed valde profunde

þú sprycst, and ofer maethe úre thú forth-týhst thá
 loqueris, et ultra aetatem nostram protrahis ser-

spraecce; ac sprec us aefter úrum andgyte, thaet monem; sed loquere nobis juxta nostrum intellectum, ut we magon understandan tha thing the thú spæcst.
possimus intelligere quae loqueria.

Ic ahsige eow for-hwí swá geornlice leornige ge?

M. Interrogo vos, cur tam diligenter discitis?

Forthám we nellath wesan swá stunte nýtenu, tha
D. Quia nolumus esse sicut bruta animalia, quae nán thing witath búton gaers and waeter.
nihil sciunt nisi herbam et aquam.

And hwaet wille ge?

M. Et quid vultis vos?

We willath wesan wise.

D. Volumus esse sapientes.

On hwilcon wisdóme? Wille ge wesan praettige,

M. Qua sapientia? Vultis esse versipelles,

oththe thúsend-hiwe, on leásungum lytige, on spraecum
aut milleformes, in mendaciis vafri, in loquelis
gleáwlíce, hinder-geápe, wel sprecende and yfele thencende,
astuti, versuti, bene loquentes et male cogitantes,
waesum wordum undertheodde, facn withinnan tyddriende,
dulcibus verbis dediti, dolum intus alentes,
swá-swá bergyls, metton ofergeweorce, withinnan full
sicut sepulchrum, depicto mausoleo, intus plenum
stence?
foetore?

We nellath swá wesan wise, forthám he nys wís

D. Nolumus sic esse sapientes, quia non est sapiens

the mid dydrunge hyne-selfne beswíth.

qui simulatione semet ipsum decipit.

Ac hú wille ge?

M. Sed quomodo vultis?

We willath beón bile-wite, bútan liccetunge, and

D. Volumus esse simplices, sine hypocrisi, et

wise, thaet we bugon fram yfele, and dón góda:
sapientes, ut declinamus a malo, et facianus bona:
gyt, theáh-hwaethre deóplicor mid us thú smeágst
adhuc, tamen profundius nobiscum disputas

þhonne yld úre onfón maege; ac sprec us aefter
 quam aetas nostra capere possit; sed loquere nobis no-
 úron gewunon, naes swá deóplice.
 tro more, non tam profunde.

Ic dó eall-swá ge biddath. **Thú**, cnapa, hwaet
M. Ego faciam sicut rogatis. **Tu**, puer, quid
 dydest **thú** tó-daeg?
 fecisti hodie?

Manige **thing** ic dyde. On **þisse** nihte, **thá-thá**
D. Multas res feci. **Hac** nocte, quando
 cnyll ic gehýrde, ic arás of mínon bedde, and eode tó
 signum audiui, surrexi de lectulo, et exivi ad
 cyrcean, and sang uht-sang mid gebróthrum; aefter-**thá**
 ecclesiam, et cantavi nocturnam cum fratribus; deinde
 we sungon be eallum hálgum, and daeg-redlice lóf-sangas;
 cantavimus de omnibus sanctis, et matutinales laudes;
 aefter **þysum**, prim, and seofon sealmas, mid letanion,
 post haec, primam, et septém psalmos, cum letaniis,
 and capitol-maessan; syththan undern-tide, and dydon
 et primam missam; deinde tertiam, et fecimus
 maessam be daege; aefter **þisum** we sungon mid-daeg,
 missam de die; post haec cantavimus sextam,
 and áeton, and druncon, and slepon, and eft
 et manducavimus, et bibimus, et dormivimus, et iterum
 we arison, and sungon nón, and nú we synd hér
 surreximus, et cantavimus nouam, et modo sumus hic
 aetforan **thé**, gearuwe gehýran hwaet **thú** us secge.
 coram te, parati audire quid nobis dixeris.

Hwónne wylle ge singan aefen, oththe niht-sang?
M. Quando vultis cantare vesperum, aut completorium?

Thónne hyt tíma býth.
D. Quando * tempus erit.

Wære **thú** tó-daeg beswungen?
M. Fuisti hodie verberatus?

Ic naes, forþám waerlice ic me heold.
D. Non fui, quia caute me tenui.

And hú **þíne** geferan?
M. Et quomodo tui socii?

Hwaet me ahsast *thú* be *thám*? Ic ne dear yppan
D. Quid me interrogas de hoc? Non audeo pandere
thé digla *úre*. Anra gehwylc wát gif he beswungen
tibi secreta nostra. Unusquisque scit si flagellatus

was oththe ná.
 erat aut non

Hwaet ytst *thú* on-daeg?
M. Quid manducas in die?

Gyt flaesc-métum ic bruce, for*thám* cild ic eom
D. Adhuc carnibus vescor, quia puer sum
 under gyrde drohtniende.
 sub virga degens.

Hwaet máre ytst *thú*?
M. Quid plus manducas?

Wyrta, and aegru, fisc, and cýse, buteran, and
D. Olera, et ova, pisces, et caseum, butyrum, et
 beána, and ealle cláene *thing* ic ete, mid micelre
 fabas, et omnia munda manduco, cum *
 thancunge.
 ratiarum actione.

Swithe wax-georn eart *thú*, *thónne* *thú* ealle *thing*
M. Valde edax es, cum omnia
 etst *thé* *thé* tó-foran gesette synd.
 anducas quae tibi apponuntur.

Ic ne eom swá micel swelgere, *thæt* ic ealle cynn
D. Non sum tam vorax, ut omnia genera
 néta on áne gereordunge etan maege.
 borum in una refectiōe edere possim.

Ac hú?
M. Sed quomodo?

Ic bruce hwilon *thisum* métum, and hwilon othrum,
D. Vescor aliquando his cibis, et aliquando aliis,
 id sifernysse, swá-swá dafnath munuce, naes mid ofer-
 um sobrietate, sicut decet monacho, non cum vora-
 ropse, for*thám* ic eom nán gluto.
 citate, quia non sum gluto.

And hwaet drincst *thú*?
M. Et quid bibis?

Eále, gif ic haebbe, oththe waeter, gif ic naebbe
D. Cerevisiam, si habeo, vel aquam, si non habeo
 eále.

cerevisiam.

Ne drincst þú wín?

M. Nonne bibis vinum?

Íc ne eom swá spédig þæt ic mæge bigean me
D. Non sum tam dives ut possim emere mihi
 wín, and wín nys drinc cilda, ne dysigra, ac
 vinum, et vinum non est potus puerorum, sive stultorum, and
 ealdra and wisra.

senum et sapientum.

Hwær slæpst þú?

M. Ubi dormis?

On slæp-erne mid gebróthrum.

D. In dormitorio cum fratribus.

Hwá awecth þé tó uht-sange?

M. Quis excitat te ad nocturnos?

Hwílon ic gehýre cnyll, and ic arise; hwílon láreow

D. Aliquando audio signum, et surgo; aliquando magister
 mín awecth me stithlice mid gyrde.
meus excitat me duriter cum virga.

Eála ge góde cildru, and wynsume leorneras, eow

*M. O * probi pueri, et venusti discipuli, vos*
 manath eower láreow þæt ge hýrsumian godcundum
 hortatur vester eruditor ut pareatis divinis
 lárur, and þæt ge healdon eow-sylfe áenlice on aelcere
 disciplinis, et ut observetis vosmet eleganter ubique
 stowe. Gáth þeawlice, þónne ge gehýron cyrcean
 locorum. Incedite morigerate, cum auscultaveritis ecclesiae
 bellan, and gáth into cyrcean, and abugath eádmódlíce
 campanas, et ingredimini in oratorium, et inclinate suppliciter
 tó hálgum wefodum and standath theawlice, and singath
 ad almas aras et state disciplinabiliter, et concinnite
 ánmódlíce, and gebiddath for eowrum synnum, and gáth
 unanimiter, et intervenite pro vestris erratibus, et ege-
 út, bútan hygeleáste, tó claustre, oththe tó leornunge.
 dimini, sine scurrilitate, in claustro, vel in gymnasium

XII. SELECTIONS FROM KING ALFRED'S OROSIUS.

DESCRIPTION OF EUROPE.

Nu wille we ymbe Európe land-gemáero recčan, swá
 aȳcel swá we hit fyrmest witon. Fram ȳháere eá Donais
 rest oth Rhín ȳhá eá, seó wylth of ȳháem beorge ȳe man
 alpis háet, and ȳrnth ȳhónne north-rihte on ȳhaes garsecges
 arm, ȳe ȳhaet land útan-ymb lith ȳe man Britannia
 aet, and eft súth oth Donuá ȳhá eá, ȳháere ae-wylm is
 eáh ȳháere eá Rhíne, and is siththan eást ȳrnende with-
 orthan Créca-lande út on ȳhone Wendel-sae, and north on
 hone garsecg ȳe man Cwen-sae háet, binnan ȳháem
 yndon manige ȳheóda, ac hit man háet eall Germania.
 ȳhónne with-northan Donuá ae-wylme, and be-eástan Rhíne
 yndon East-Francan, and be-súthan him syndon Swaefas, on
 othre healfe ȳháere eá Donuá, and be-súthan him and be-
 ástan syndon Baeg-wara. Se dæel ȳe man Regnes-burh
 háet, and rihte be-eástan him syndon Beheme, and eást-north
 yndon ȳhyringas, and be-northan him syndon Eald-Seaxan,
 and be-northan-westan him syndon Frýsan, and be-westan
 Eald-Seaxum is Aelfe mutha ȳháere eá, and Frýs-land, and
 hánon west-north is ȳhaet land ȳe man Angle háet, and
 Willende, and sum dæel Dena, and be-northan him is
 Wiprede, and eást-north Wylte, ȳe man Aefeldan háet,
 and be-eástan him is Wineda-land, ȳe man háet Sysyle,
 and eást-súth, ofer sumne dæel, Mar-wara. And hi, Mar-
 wara, habbath be-westan him ȳhyringas, and Behemas,
 and Baeg-wara on ánre healfe, and be-súthan him on othre
 healfe Donuá ȳháere eá, is ȳhaet land Carendre.

Súth oth þá beorgas ðe man Alpis hæet, tó þaem ilcum beorgum licgath Baeg-wara land-gemaero, and Swaefa; and ðhonne be-eástan Carendran-lande, begeondan þaem wéstene, is Pulgara-land, and be-eástan þaem is Créca-land, and be-eástan Marwara-lande is Wisle-land, and be-eástan þaem synd Datie, þá-ðe iú wæron Gottan. Be-northan-eástan Mar-warum syndon Dalamensan, and be-eástan Dalamenson syndon Horithi, and be-northan Dalamenson syndon Surpe, and be-westan him syndon Sysyle. Be-northan Horithi is Maegtha-land, and be-northan Maegtha-lande is Sermende oth þá beorgas Riffin. And be-westan Súth-Denum is þaes garsecges earm ðe lith ymb-útan þaet land Britannia, and be-northan him is þaes saes earm ðe man hæet Ost-sæ, and be-eástan him, and be-northan him, syndon North-Dene, aegðher-ge on þaem máran landum, ge on þaem íglandum, and be-eástan him syndon Apdrede, and be-súthan him is Aelfe mutha þaere eá, and Eald-Seaxna sum dáel.

North-Dene habbath be him northan ðhone ilcan saes earm ðe man hæet Ost-sæ, and be-eástan him syndon Osti þá leóda, and Apdrede be-súthan. Osti habbath be-northan him ðhone ilcan saes earm, and Winedas and Burgendas, and be-súthan him syndon Hæfeldan. Burgendan habbath ðhone ylcan saes earm be-westan him, and Sweón be-northan, and be-eástan him synd Sermende, and be-súthan him Surpe. Sweón habbath be-súthan him ðhone saes earm Ost, and be-eástan him Sermende, and be-northan him ofer þám wéstene is Cwen-land, and be-westan-northan him syndon Scride-Finnas, and be-westan, North-menn.

OTHHERE'S NARRATIVE.

“Oththere sáede his hláforde Aelfrede, Cyninge, þaet he ealra North-manna northwest búde. He cwæeth þaet he búde on þám landenorthe-weardum with þá west-sæ; he sáede, ðeah, þaet þaet land sý swithe north þánon, ac þaet

aet is eall wéste búton on feawum stowum; sticce-maelum
 viciath Finnas, on huntathe on wintra, and on sumera on
 iscathe bé thaere sae. He saede thaet he aet sumum
 yrrer wolde fandian hú lang thaet land north-rihte laege,
 oththe hwaether aenig mann be-northan thaem westene búde.
 Tha for he north-rihte bé thaem lande, let him ealne weg
 haet wéste land on thaet steor-bord, and tha wid-sae on
 aec-bord; thry dagas tha waes he swa feor north swa-
 wa hwaet-huntan fyrrest farath. Tha for he tha-gyt
 north-rihte swa feor swa he mihte on thaem othrum thrim
 dagum geseglian. Tha beah thaet land thaer east-rihte,
 oththe sió sae innan thaet land, he nyste hwaether; búton
 he wiste thaet he thaer bad westan windes, oththe hwon
 northan, and seglede thanon east bé lande, swa-swa he
 mihte on feower dagum geseglian. Tha sceolde he thaer
 midan rihte-northan windes, forthan thaet land beah thaer
 north-rihte, oththe sió sae innan thaet land, he nyste
 hwaether. Tha seglede he thanon súth-rihte bé lande,
 swa-swa he mihte on fif dagum geseglian. Tha laeg
 thaer an micel ea up innan thaet land; tha cyrdon hy up
 on tha ea, forthaem hy ne dorston forth bé thaere ea
 geseglian for unfrithe, forthaem thaet land waes eall gebun
 on othre healfe thaere eas. Ne mette he aer nan gebun
 and syththan he fram hys agnum hame for, ac him waes
 ealne weg wéste land on thaet steor-bord bútan fisceran,
 and fugeleran, and huntan, and thaet waeron ealle Finnas,
 and him waes a wid-sae on thaet aec-bord."

"Tha Beormas haefdon swithe wel gebun hyra land, ac
 ne dorston thaeron cuman; ac thaera Ter-Finna land waes
 eall wéste, bútan thaer huntan gewicodon, oththe fisceras,
 oththe fugeleras. Fela spella him saedon tha Beormas,
 agther-ge of hyra agenum lande, ge of thaem landum the
 mid hy utan waeron, ac nyste hwaet thaes sothes waes,
 forthaem he hyt sylf ne geseah. Tha Finnas, him thurhte,
 and tha Beormas spraecon neah an getheod.

“Swithost he fōr thyder, tō-eācan thaes landes sceāpunge, for thaem hors-hwaelum, forthaem hi habbath swithe aethele bān on hyra tōthum. Thā tēth hý bróhton sume thaem cyninge; and hyra hýd bith swithe gód tō scip-rápum. Se hwaél bith micle laessa thonne othre hwálas, ne bith he lengra thonne syfan elna lang. Ac on his ágnun lande is se betsta hwaél-huntnath; thā beóth eahta and feowertig elna lange. And thā maestan, fiftig elna lange. Thāra he sǣde thaet he syxa sum ofslóge, on twám dagum. He wæs swithe spédig mann on thaem sǣhtum the heora spéda on beóth, thaet is, on wild-deórum. He haefde, thā-gyt, thā he thone cyning sóhte, támra deóra unbebóhtra syx hund. Thā deór hi hátath hránas, thāra wæron syx stael-branas. Thā beóth swythe dýre mid Finnum, forthaem hý fóth thā wildan hránas mid.”

“He wæs mid thaem fyrstan men on thaem lande; naefde he, theáh, má thonne twentig hryðthera, and twentig sceāpa, and twentig swína, and thaet lytle thaet he érede, he érede mid horsan; ac hyra ár is maest on thaem gafole the thā Finnas him gylðath. Thaet gafol bith on deóra fellum, and on fugela fetherum, and hwáles bāne, and on thaem scip-rápum the beóth of hwáeles hýde geworhte, and of seóles. Aeghwilc gylt be his gebyrdum; se byrdesta sceal gyldan fiftyne mearthes fell, and fif hránes, and án bēran fell, and tyn ambra fethra, and bērenne cyrtel oththe ýterrenne, and twégen scip-rápas, aegðer sý syxtig elna lang, other sý of hwáeles hýde geworht, other of seóles.”

“Hesǣde thaet North-manna land wære swythe lang and swythe smael. Eall thaet his man oththe ettan oththe érian maeg, thaet lith with thā sǣe, and thaet is, theáh, on sumum stowum swythe cludig; and licgath wilde móras with eástan, and with thaem býnum lande, uppon emn-lande. On thaem mórum eardiath Finnas, and thaet býn-land is eáste-weard brádst, and symle swá northor swá smaelre. Eáste-weard hit maeg beón syxtig míla brád, oththe hwaene

ædre, and midde-weard þrīttig, oththe brádre; and rthe-weard he cwaeth, thaer hit smalost wære, thaet hit hie beon threóra mila brád, tó thaem móre, and se mór lthan on sumum stowum, swá brád swá man maeg on æm wicum ofer-feran; and on sumum stowum swá brád á man maeg on syx dagum ofer-feran."

"Thónne is tó-emnes thaem lande súthe-weardum on re healfe thaes móres Sweó-land, oth thaet land northeard, and tó-emnes thaem lande northe-weardum, Cwen-ī. Thá Cwenas hergiath hwilum on thá North-menn ofer ene mór, hwilum thá North-menn on hý. And thaer d swithe micle méras fersce geond thá mórás, and berath Cwenas hyra scypu ofer land on thá méras; and non hergiath on thá North-menn. Hý habbath swythe e scypu, and swythe leohte."

"Othere sáede thaet sió scír hátte Hálgo-land the he búde. He cwaeth thaet nán mann ne búde bo-northan ī. Thónne is án port on súthe-weardum thaem lande, ne man haet Sciringes-heál. Thyder he cwaeth thaet n ne mihte geseglian on ánum monthe, gyf man on-niht rode, and ælce daege hæfde amberne wind. And ealle hwile he sceal seglian bé lande, and on thaet steór- d him bith áerest Isa-land, and thónne thá ígland the d betwux Isa-lande, and thissum lande. Thónne is this d oth-thaet he cymth tó Sciringes-heále, and ealne wég on æt baec-bord, North-wæg. Be-súthan, thónne, Sciringes- le fylth swithe micel sáe up innan thaet land, seó is brádre ne aénig mann oferseón maege; and is Got-land on re healfe ongean, and siththan Sillende. Seó sáe lith nige hund míla up innan thaet land. And of Sciringes- le he cwaeth thaet he seglode on fif dagum tó thaem te the man haet Aet-Hæthum, se stent betwúh Wine- a, and Seaxum, and Anglum, and hýrth innan Dene."

"Thá he thiderweard seglode fram Sciringes-heále, thá s him on thaet baec-bord Dena-mearc, and on thaet steór-

bord wid-sæe þrý dagas ; and þá twégen dagas ær Aet-Haethum cóme, him wæs on þæt steór-bord Got and Sillende, and íglanda fela. On þáem landum e don Engle, ær hi hider on land cómon, and him wære twégen dagas on þæt bæc-bord þá ígland ðe in mearc hýrath."

WULFSTAN'S NARRATIVE.

"Wulfstán sáede þæt he gefóre of Aet-Haethum he wære on Trúso on syfan dagum and nihtum, þæt scyp wæs ealne wég yrnende under segle. Weono him wæs on steór-bord, and on bæc-bord him wæs land, and Læ-land, and Falster, and Scón-ég, and þæt ealle hýrath tó Dena-mearcan. And ðónne Burgend wæs us on bæc-bord, and hit hæfth him-self c ðónne aeter Burgenda-lande, wæron us þás lar synd hátene áerest Blecing-ég and Meore, and Eow-lar Goth-land on bæc-bord, and þás land hýrath tó f And Weonod-land wæs us ealne wég on steór-bo Wisle-muthan. Seó Wisle is swithe micel eá, and lith Wit-lande, and Weonod-lande, and þæt Wit land b eth tó Estum, and seó Wisle lith út of Weonod-land lith in Est-mére and se Est-mére is huru fiftene míla ðónne cymeth Ilfing eástan in Est-mére, of þáem m Trúso standeth in státhe; and cumath út sámod in Est Ilfing eástan of Eást-lande, and Wisle súthan of l lande, and ðónne benimth Wisle-Ilfing hire nama licgeth of þáem mére west, and north on sæe; forthý l hæet Wisle-mutha. Þæt Eást-land is swithe mic þætær bith swithe manig burh, and on aelcere byrig bith ing, and þætær bith swithe micel hunig, and fiscath; cyning and þá ricostan menn drincath mýran meo þá unspédigan and þá ðeowan drincath médo. Þæt swithe micel gewin betweónan him, and ne bith þætæ eálu gebrówen mid Estum, ac þætær bith médo genó

“And *ṭṭṣær* is mid *Estum ṭṭṣeaw*, *ṭṭṭonne ṭṭṣær* biṭh mann dead, *ṭṭṣæt* he lith inne unforbaerned mid his *mágum*, and and *freóndum* monath, *gehwilum twégen*; and *ṭṭṣá cynin-* gas, and *ṭṭṣá* othre *heáh-ṭṭṭungene* menn, *swá micle leng swá hí* *máran spéda* habbath; *hwilum healf-geár*, *ṭṭṣæt hí* beóth unforbaernede, and *licgath* bufan eorþan on *hyra húsum*. And ealle *ṭṭṣá* hwile *ṭṭṣe* *ṭṭṣæt* lic biṭh inne, *ṭṭṣær* sceal beón gedrync and plega, oth *ṭṭṭone* daeg *ṭṭṣe* hí hine forbaernath. *ṭṭṭonne ṭṭṣý* ilcan daege hí hine *tó ṭṭṣæm áde* beran willath, *ṭṭṭonne* to-dáelath hí his *feóh*, *ṭṭṣæt ṭṭṣær* *tó láfe* biṭh aefter *ṭṭṣæm* gedrynce, and *ṭṭṣæm* plegan, on *fif* oththe *syx*, *hwilum* on *má*, *swá-swá ṭṭṣaes* *feós andefn* biṭh. Alecgath hit *ṭṭṭonne* for-hwaega on *ánre* mile, *ṭṭṭone* maestan *dáel* fram *ṭṭṣæm túne*, *ṭṭṭonne* otherne, *ṭṭṭonne ṭṭṣæne* *ṭṭṭridan*, oth-*ṭṭṣe* hyt eall *aled* biṭh on *ṭṭṣære* *ánre* mile, and sceal beón se laesta *dáel* nyhst *ṭṭṣæm túne*, *ṭṭṣe* se deada mann on lith.”

“*ṭṭṭonne* sceolon beón gesamnode ealle *ṭṭṣá* menn *ṭṭṣe* swyftoste hors habbath on *ṭṭṣæm* lande for-hwaega on *fif* *mílum*, oththe on *syx* *mílum* fram *ṭṭṣæm* *feó*. *ṭṭṭonne* aernath *hý* ealle *tó-weard ṭṭṣæm* *feó*; *ṭṭṭonne* cymeth se mann *ṭṭṣe* *ṭṭṣæt* swyfte hors hafath *tó ṭṭṣæm* *áerestan* *dáel*, and *tó ṭṭṣæm* maestan, and *swá aelc* aefter othrum, oth-*ṭṭṣæt* hit biṭh eall *genumen*; and se *nimth ṭṭṭone* laestan *dáel*, se nyhst *ṭṭṣæm* *túne* *ṭṭṣæt* *feóh* ge-cárneth. And *ṭṭṭonne* rideth aelc his *wéges* mid *ṭṭṣám* *feó*, and hit *mót* habban eall, and *forṭṭý ṭṭṣær* beóth *ṭṭṣá* swifan hors ungefoge *dýre*. And *ṭṭṭonne* his *gestreón* beóth *ṭṭṭus* eall aspended, *ṭṭṭonne* byrth man hine *út*, and forbaerneth mid his *weaponum* and *hráegle*, and swithost ealle his *spéda* *hý* forspendath mid *ṭṭṣæm* *langan* laegere *ṭṭṣaes* deadan mannes inne, and *ṭṭṣaes-ṭṭṣe* *hý* *bé ṭṭṣæm* *wáegum* alecgath, *ṭṭṣe* *ṭṭṣá* fremdan *tó* aernath, and *nimath*. And *ṭṭṣæt* is mid *Estum ṭṭṣeaw*, *ṭṭṣæt ṭṭṣær* sceal aelces *geṭṭeódes* mann beón forbaerned, and gif *ṭṭṣær* man *án* *bán* findeth unfor-

baerned, hí hit sceolon miclum gebétan. And thaer is mid Estum án maeth thaet hí magon cyle gewyrcan, and thy thaer licgath tha deadan menn swá lange, and ne fúliath, thaet hi wyrcaeth thone cyle him on; and theah man asette twégen faetelsas fulle eálath, oththe waeteres, hí gedóth thaet othre bith oferfrozen, sám hit sý sumer sám winter."

* * * * *

Thónne is Italia-land, west-north lang and east-súth lang, and hit belith Wendel-sæ, ymb eall útan, bútan westan-northan. Aet thaem ende hit beliegath tha beorgas the man hæet Alpis. Tha onginnath westan fram thaem Wendel-sæ in Narbonense thaere theode, and endiath eft east in Dalmatia thaem lande aet thaem sæ, tha land the man hæet Gallia Belgica. Be-eástan thaem is sió eá the man hæet Rhín, and be-súthan, tha beorgas the man hæet Alpis, and be-westan-súthan, se garsecg the man hæet Britannisca; and be-northan, on othre healfe thaes garsecges earmes, is Britannia.

* * * * *

Britannia thaet ígland; hit is north-eást lang, and hit is eahta hund mila lang, and twá hund mila brád. Thónne is be-súthan him, on othre healfe thaes saes earmes, Gallia Belgica, and on west-healfe—on othre healfe thaes saes earmes, is Ibernía thaet ígland, and on north-healfe, Orca-dus thaet ígland. Ibernía thaet we Scot-land hátath, hit is on aelce healfe ymb-hrangen mid garsecge, and forthón-the sió sunne thaer gæeth neár setle thonne on othrum lande, thaer syndon lithran wederu thonne on Britannia. Thónne be-westan-northan Ibernía is thaet ytemeste land, thaet man hæet Thíla, and hit is feawum mannum cuth for thaere ofer-fyrre.

* * * * *

With Italia tham lande, Sardinia and Corsica tha ígland to-dælath án lytel saes earm, se is twá and twentig mila

ád. Sardinia is þreó and þrirtig míla lang, and twá
 drentig míla brád. Him is be-eástan se Wendel-sæ,
 þe man hæet Tyrrenum, ðe Tíber sió eá út scýt on, and
 súthan, se sæ ðe lith ongear Numidia-lande, and be-
 stan, ðá twá ígland ðe man hæet Baleáris, and be-
 than, Corsica ðæt ígland. Corsica, him is Róme-burh
 eástan, and Sardinia be-súthan, and be-westan ðá ígland
 eáris, and be-norþan Tuscania ðæt land; hit is syx-
 tig míla lang and nygon míla brád. Baleáris ðá tú-
 nd, him is be-súthan Africa, and Gádes be-westan,
 Ispania be-norþan. Scortlice hæbbe we nú gesæd
 ðæm gesetenessum íglanda ðe on ðæm Wendel-sæ
 don.

THE DEATH OF CYRUS.

Círus Persa cyning, ðe we áer beforan sædon, ðá-
 le-ðe Sabíni and Rómane wunnon on ðám west-dæle,
 -hwile wann he, aegþer-ge on Scithþie ge on Indíe,
 he hæfde maest ealne ðaene eást-dæl awést; and
 er-ðám, fyrde gelaedde to Babylonía, ðe ðá wéligre
 s ðonne ænig other burh; ac hine Gandis seó eá-
 ge gelette ðæs ofer-faereldes, forðám-ðe ðær scipa-
 ron; ðæt is ealra fersca waetera maest, bútan Eu-
 e. ðá gebeótode án his ðegenas ðæt he mid sunde
 eá ofer-faran wolde, mid twám tyncenum; ac hine se
 ám fordráf. ðá gebeótode Círus ðæt he his ðegen-
 as swá gewrecan wolde, ðá he swá gram wearþ on
 móde, and with ðá eá gebolgen, ðæt hý mihton wif-
 en be heora cneówe ofer-wádan, ðær heó áer wæs
 on míla brád, ðonne heó fléde wæs. He ðæt mid-
 dum gelaeste, and hí up-forlet on feower hund eá, and
 syxtig eá; and sythþan mid his fyrde ðær ofer-fór;
 æfter-ðám, Eufráte ðá eá, seó is maest ealra fersca-
 waetera, and is yrnende ðurh midde-wearde Babylonía
 h, he hý eac mid gedelfe on manige eá up-forlet, and

syththan, mid eallum his folce, on þāære eá gang, on þā burh farende wæs, and hý geraehte. Swá ungelyfedlic is áenigum men þæt to gesecganne, hý áenig mann mihte swylce burh gewyrcean, swylce seó wæs, oththe eft abrecan.

Nembrath se ent ongan áerest timbrian Babylonia, and Nínus se cyning aefter him, and Saméramis his cwen hi ge-endade aefter him, on midde-weardum hyre rice. Seó burh wæs getimbrad on fildum lande, and on swithe em-num, and heó wæs swithe fæger on tó lócianne, and heó is swithe rihte fceower-sceáte, and þaes wealles micelnys and faestnys is ungelyfedlic tó secganne; þæt is, þæt he is I. hund elna brád, and II. hund elna heáh, and his ymb-gang is hund-seofontig mila, and seofetha dæol ánre mile, and he is geworht of tigelan and of eorth-tyrewan, and ymb-útan ðhone weall is se maesta díc, on ðám is yrnende se ungefótlicosta streám; and with-útan ðám díce is geworht twégra elna heáh weall, and bufan ðám máran wealle, ofer ealne ðhone ymb-gang, he is mid stáenenum wíg-húsum beworht. Seó ylce burh Babylonia, seó þá maest wæs and áerest ealra burga, seó is nú laest and wéstast. Nú seó burh swylc is, ðe aer wæs ealra weorca faeast and wundorlicost and máerast, gelice and heó wære tó bysne a-steald eallum middan-earde, and eác swylce heó-sylf sprecende sý tó eallum man-cynne, and cwethe, “Nú ic ðus gehroren eom and awég-gewiten, þæt ge magon on me ongitan and oncnáwan, þæt ge nán-uh t mid eow nabbath faestes ne strangers, þæt ðurh-wunian maege.”

On ðám dagum ðe Círus, Pérsa cyng, Babylonia abraec, þá wæs Croesus, se Litha cyning, mid fyrde gefaren Babylonium tó fultume; ac þá he wiste þæt he him on nánum fultume beón ne mihte, and þæt seó burh abrocen wæs, he him hámweard ferde, tó his ágenum rice, and him Círus wæs aefter-fyligende, oth he hine gefeng and ofslóh. And nú úre Cristene Róma besprycð þæt hyre weallas

for ealdunge brosniaþ, ná-laes-ná forþám-þe heó mid forhergunge swá gebysmerad wære, swá Babylonia wæs, ac heó for hyre Cristendóme nú gyt is gescýld, þæt aegþer-ge heó-sylf, ge hyre anweald, is má hreósende for eald-dóme, þhonne of áeniges cyninges nýde.

Aefter-þám Círus gelaedde fyrde on Sciththía, and him þhær án geong cyning mid fyrde ongean fôr, and his modor mid him, Dámaris. Þá Círus fôr ofer þæt land-gemaære, ofer þá eá þe hátte Aráxis, him þhær se geonga cyning þhaes ofer-faereldes forwyrnan mihte, ac he forþám nolde, þý he mid his folce getrúwade, þæt he hine beswican mihte, syththan he binnan þhæm gamaære wære, and wicstowe name. Ac þá Círus ge-axsode þæt he hine se geonga cyning þhær saecan wolde, and eác þæt þám folce seld-sýne and uncuthes wæron wines drencas; he forþám of þhære wicstowe afôr, on áne digle stowe, and þhær be-aestan forlet eall þæt þhær líthes wæs and swétes; þæt þá se geonga cyning swithor mycle wénende wæs þæt hý þhænon fleónde wæron, þhonne hý áenigne swicdóm cythan dorston, þá hý hit þhær swá aemenne gemetton. Hý þhær þá, mid mycelre blithnesse, búton gemétgunge, þæt win drincende wæron, oþ hý heora-sylfra lytel ge-weald haefdon. He þá, Círus, hý þhær besyrode, and mid-ealle ofslóh, and syththan wæs farende þhær þhaes cyninges modor, mid þám twám dælum þhaes folces, wunigende wæs; þá he þhæne þhridan dæl mid þám cyninge beswicen haefde. Heó þá, seó cwen Dámaris, mid mycelre gnornunge ymb þhaes cyninges slege hyre suna þhencende wæs, hý heó hit gewrecaþ mihte, and þæt eác mid dædum gelaeste, and hyre folc on twá to-dælde, aegþer-ge wíf-menn ge waepned-menn, forþán-þe þhær wíf-menn feóhtath, swá-sáme-swá waepned-menn. Hió mid þhæm healfan dæle beforan þám cyninge farende wæs, swilce heó fleónde wære, oþ hió hine gelaedde on án mycel slæd, and se healfa dæl wæs Círise aefter-fyli-

gende. Thaer wearth Cirus ofslegen, and twá þúsend manna mid him. Seó cwen het þá þám cyninge þaet heáfod of-aceórfan, and bewyrpan on áne cylle, se wæs afylled mannes blódes, and þus cwaeth, "Thú the thyristende wære mannes blódes XXX. wintra, drinc nú þine fyllle."

CAESAR AND POMPEY.

Aeſter-þám-the Róme burh getimbred wæs VI. hund wintrum and LXVII., Rómane geſealdon Caiuſe Iuliuſe ſeofon legion tó-þón-þaet he ſceolde fif winter winnan on Gallie. Aeſter-þám-the he hý oferwunnen haefde, he fór on Brittanía þaet ígland, and with þá Bryttas gefeáht, and geflymed wearth on þám lande the man het Cent-land. Rathe-þaes he gefeáht with þá Bryttas eft on Cent-lande, and hý wurdon aflymede. Heora þridde gefeóht wæs neáh þære eá the man hæet Temese, neáh þám forde the man hæet Welinga-ford. Aeſter-þám gefeóhte, him eóde on hand ſe cyning, and þá burhwara the wæron on Cyra-ceaſtre, and syththan ealle the on þám íglande wæron.

Aeſter-þám Iuliuſ for tó Róme, and baed þaet him man bróhte þone triumphan ongean. Þá bebudon hý him þaet he cóme mid feawum mannum tó Róme, and ealne hiſ fultum be-aeftan him lete; ac þá he hámweard fór, him cómon ongean þá thrý ealdormenn, the him on fultume wæron, and him ſædon, þaet hý for hiſ þingum a-draefde wæron, and eác, þaet ealle þá legion wæron Pompeiuſe on fultume geſealde, the on Rómane anwealde wæron, þaet he the faeſtlicre gewin mihte habban with hine. Þá wende eft Iuliuſ tó hiſ ágenum folce, and wépende máende þá unære, the hý him, búton gewyrhton, dydon, and swythoſt þára manna the for hiſ þingum for-wurdon, and he him aſpeón tó ſiththan þá ſeofon legion the wæron on Silomone þám lande. Þá Pompeiuſ, and Cáto, and ealle þá ſenatuſ þaet gehýrdon, þá fóron hý

on Cræcas, and mycelne fultum gegaderodon, and on Thracie thaere dune. Tha for Iulius to Róme, and to-bræc heora mádm-hús, and eall gedælde thaet thaer-inne wæs, thaet is unalýfedlic to secganne, cwæeth Orosius, hwaet thaes ealles wæs. Aester-þám he for to Samariam thaet land, and thaer let threo legion be-aestan him, to-þón-thaet he thaet folc to him genyddon, and he-sylf, mid þám othrum dæle, for on Ispanie, thaer Pompeius legion wæron, mid his þrim látteowum, and he hí ealle to him genydde. Aester-þám he for on Cræca-land, thaer his Pompeius, on áne dune, onbád, mid XXX. cyningon, búton his ágenum fultume. Tha for Pompeius thaer Marcellus wæs, Iuliuses látteow, and hine ofslóh mid eallum his folce. Aester-þám Iulius besaet Torquátus, Pompeiuses látteow, on ánum faestene, and him Pompeius aester for; thaer wearth Iulius geflymed, and his folces feala forslagene, forthám-þe him man feáht on twá healfa, on othere healfe Pompeius, on othere healfe se látteow. Siththan for Iulius on Thessaliam, and thaer his fultum gegaderade. Tha Pompeius thaet gehýrde, tha for he him aester mid ungemaetlicum fultume; he haefde hund-eahtatig coörtana, thaet we nú Truman hátath, thaet wæs on þám dagum of hund manna and án M. This eall he haefde búton his ágenum fultume, bútan Cátone his geferan, and búton þára senatus; and Iulius haefde hund-eahtatig coörtana. Heora aegþer haefde his folc on þrim beápum, and hí-sylfe wæron on þám midmestan, and tha othere on twám healfa heora. Tha Iulius haefde áenne þaera dæla geflymed, tha clypode Pompeius him to, ymbe Rómana ealde gecwyd-raedene, theáh-þe he-sylf gelaestan ne þhóhte, "Gefera, Gefera, gemyne thaet thú úre gefer-raedene and cwyd-raedene to lange ne oferbræc." Tha andwearde he him and cwæeth, "On sumer-tíde thú wære mín gefera, and forthám-þe thú nú ne eart, me is eall leófast thaet þe is láthost." Thaet wæs seó gecwyd-

raeden ðe Rómane geset haefdon, ðaet heora nán oðerne on ðone andwritan ne slóge ðaer-ðaer hí hí aet gefeóhtum gemetton. Aester ðám wordum Pompeius wearth geflymed mid eallum his folce, and he-sylf siththan oth-fleáh on Asiam, mid his wífe and mid his bearnum, and siththan he fór on Egyptum, and his fultumes bæd aet Ptoloméuse ðám cyninge, and rathe-ðaes-ðe he tó him cóm, he him het ðaet heáfud of-aceórfan, and hit siththan het Iulíuse onsendan, and his hring mid; ac ðá man hit tó him bróhte, he wæs máenende ðá dæde mid miclum wópe, forðon he wæs ealra manna mildheortast on ðám dagum. Aester-ðám Ptoloméus gelaedde fyrde with Iulíuse and eall his folc wearth geflymed, and he-sylf gefangen, and ealle ðá menn Iulíus het ofsleán, ðe aet ðære lare wæron ðaet man Pompeius ofslóh; and he swá-ðeáh eft forlet Ptoloméus tó his rice. Aester-ðám Iulíus gefeáht with Ptoloméus ðriwa, and aet aelcon cyrre sige haefde.

Aester ðám gefeóhte ealle Egypti wurdon Iulíuse underðeowas, and he him siththan hwearf tó Róme, and eft sette senatus, and hine-sylfne man gesette ðaet he wæs hýrra ðonne consul ðaet hí heton dictátor. Aester-ðám he fór on Africe, aester Cátone ðám consule. ðá he ðaet ge-ahsode, ðá lærde he his sunu ðaet he hine ongear fôre, and hine him tó frithe gesóhte, "Forthon-ðe," cwaeth he, "ic wát ðaet nán swá gód mann ne leofath swá he is on ðis son life, ðeáh-ðe he me sý se láthosta; and forðon eác ic ne maeg findan aet me-sylfum ðaet ic hine aefre geseó." Aester ðám worde he eode tó ðære burge weallum, and fleáh út ofer, ðaet he eall to-baerst. Ac ðá Iulíus tó ðære byrig cóm, he him wæs swyðe uneáth, ðaet he tó him cucon ne cóm, and ðaet he swylcon deathe swealt. Aester-ðám Iulíus gefeáht with Pompeiuses genefan, and with manige his mágas, and he hí ealle ofslóh, and siththan tó Róme fór, and ðaer wæs swá andrysn ðaet him man dyde feower sithon

þhōne triumphan, þhá he hám cóm. Siththan he fór on Ispanie, and gefeáht with Pompeiuses twám sunum, and þháer wæs his folc swá swithe forslagen, þhaet he sume hwile wénde þhaet man hine gefón sceolde, and he for þháere ondraédunge þhaes þe swithor on þhaet werod þhrang, forthón-þe him wæs leófre, þhaet hine man of-slóge, þhonne hine man gebunde. Aefter-þám he cóm tó Róme, and ealle þhá gesetnyssa þe þháer tó strange wáeron and tó hearde, he hý ealle gedyde leohtran and líthran. Hit þhá, eallum þám senatum ofþhincendum and þám consulum, þhaet he heora ealdan gesetnyssa to-breccan wolde, aþleoþon þhá ealle, and hine mid heora mét-seaxum of-sticedon, on heora gemót-erne; þhára wúnda wæs XXVII.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

CHAPTER I.

On þháere tíde þe Gotan of Sciththia-mægthe with lómana rice gewin up-ahófon, and mith heora cyningum—laedgota and Eallerica wáeron hátné—Rómana byrig abrae-on, and eall Italia rice þhaet is betwux þám muntum and Sicilia þám eálande, in anwald gerehton; and þhá efter þám foresprecenum cyningum, Theódric feng tó hám ilcan rice,—se Theódric wæs Amulinga; he wæs bristen, þheáh he on þám Arrianiscan gedwolan þhurh-unode—he gehet Rómanum his freóndscipe, swá-þhaet í móston heora eald-rihta wyrthe beón. Ac he þhaet gehát withe yfele gelaeste, and swithe wrathe ge-endode mid

manigum máne; ðaet wæs, tó-eácan othrum unarimedum yflum, ðaet he Ióhannes ðone papan het ofsleán. Þá wæs sum consul, ðaet we heretoha hátath,—Boetius wæs háten—se wæs in bók-craeftum and on woruld-þeawum se rihtwisesta; se ðá ongeat ðá manigfealdan yfelu, ðe se cyning Theódric with ðám Cristenan-dóme, and with ðám Rómaniscum witum dyde. He ðá gemunde ðára éthnessa, and ðára eald-rihta, ðe hí under ðám Cásenum haefdon, heora eald-hláfordum. Þá ongan he smeágan and leornigan on him-sylfum hú he ðaet rice ðám unrihtwisan cyninge aferran mihte, and on riht-geleáffulra and on rihtwisra anwald gebringan. Sende ðá digellice aerend-gewritu tó ðám Cásere tó Constantinópolis,—ðaet is Créca heáh-burg and heora cyne-stól—for-ðám se Cásar wæs heora eald-hláford-cynnes, bædon hine ðaet he him tó heora Cristendóme, and tó heora eald-rihtum gefultumede. Þá ðaet ongeat se wael-hreówa cyning Theódric, ðá het he hine gebringan on carcern and ðaer-inne belucan. Þá hit ðá gelamp, ðaet se ár-wyrtha wæs on swá micle nearonesse becumen, ðá wæs he swá micle swithor on his móde gedrefed, swá his mód aer swithor tó ðám woruld-saelthum gewunod wæs; and he ðá nánre frófre be-innan ðám carcerne ne gemunde; ac he gefeoll niwol of-dúne on ðá flór, and hine astrehte swithe unrót; and ormód hine-selfne ongan wépan and ðus singende cwáeth:

CHAPTER II.

“Þá líoth ðe ic wrecca geó lust-baerlice sang, ic sceal nú heófiende singan, and mid swithe ungeradum wordum gesettan. Þeáh ic geó hwílum gecóplíce funde, ac ic nú, wépende and gisciende, of geradra worda misfó. Me a-blendon ðás ungetreówan woruld-saeltha; and me ðá for-

leton swá blindne on þis dimne hól! Þá bereáfodon hi me aelcere lustbaernesse, þá-þá ic him aefre betst trúwode; þá wendon hi me heora baec tó, and me mid-ealle fram gewiton. Tó-hwón sceoldon, lá! míne frýnd seggan, þæt ic gesaelig mann wære? Hú maeg se beón gesaelig se-þe on þám gesaelthum þurhwunian ne mót?"

CHAPTER III.

1. Þá ic þá þis líóth, cwaeth Boetius, geomriende asungen haefde, þá cóm þáær gán in tó me heofencund Wisdóm, þæt mín murnende Mód mid his wordum gegrette, and þus cwaeth: "Hú! ne eart þú se mann, þe on mínre scóle wære afed and gelæred? Ac hwónan wurde þú mid þissum woruld-sorgum þus swithe geswenced? búton (ic wát) þæt þú haefst þára waepna tó hrathe forgotten þe ic þé ær sealde." Þá clipode se Wisdóm, and cwaeth: "Gewítath nú, awirgede woruld-sorga! of mínes þegenes Móde, forþám ge sind þá maestan sceáthan. Lætath hine eft hweorfan tó mínum lárum." Þá eóde se Wisdóm neár, cwaeth Boetius, mínum hreówsium gethóhte, and hit swá niowol hwaet-hwegu up-araerde, adrigde þá mínes Módes eágan, and hit fran blithum wordum, hwaether hit oncneówe his foster-modor? Mid-þám-þe þá þæt Mód with his bewende, þá gecneów hit swithe sweotele his ágne modor, þæt wæs se Wisdóm, þe hit lange ær týde and lærde; ac hit on-geat his lære swithe to-torene, and swithe to-brocene mid dysigra handum, and hine þá fran hú þæt gewurde. Þá andwyrde se Wisdóm him, and sæde, þæt his gín-gran haefdon hine swá to-torene, þáær-þáær hí tiohhodon, þæt hí hine ealne habban sceoldon. Ac hí gegaderiath manigfeald dysig on þære fortrúwunge and on þám gilpe, bútan heora hwele eft tó hyre bóte gecirre.

2. *Thá ongan se Wisdóm hreówsian for thaes Módes tydernesse, and ongan thá giddian, and thus cwaeth: "Eálá! on hú grundleásu seáthe thaet Mód thringth, thónne hit bestyrmath thisse worulde ungethwaernessa; gif hit thónne forgit his ágen leoht, thaet is éce gefeá, and thringth on thá fremdan thistro, thaet sind woruld-sorga, swá-swá this Mód nú déth. Nú hit náht elles nát bútan gnornunga."*

3. *Thá se Wisdóm thá and seó Gesceádwisnes this leóth asungen haefdon, thá ongan he eft spreca, and cwaeth to thám Móde: "Ic geseó thaet the is nú frófre máre thearf thonne unrótnesse. Forthám gif thú the ofsceámian wilt thines gedwolan, thónne onginne ic the sona beran, and the bringe mid me to heofonum."*

4. *Thá andswarode him thaet unróte Mód, and cwaeth: "Hwaet, lá, hwaet! sind this nú thá gód and thaet édleán, the thú ealne wég gehete thám mannun, the the heórsumian woldon? Is this nú se cwide, the thú me geó sáedest, thaet se wisa Pláto cwaéde, thaet waes, thaet nán anweald náere riht bútan rihtum theawum? Gesihst thú nú, thaet thá rihtwisan sind láthe and forthryote, forthám hí thinum willan woldon fylgan? and thá unrihtwisan syndon up-ahafene thurh heora won-daéda, and thurh heora selflice? Thaet hí thy éth maegon heora unriht-gewill forth-bringan, hí sind mid gifum and mid gestreónum gefyrthrode. Forthám ic nú wille geornlice to Gode cleopian." Ongan thá giddian, and thus singende cwaeth:*

CHAPTER IV.

"Eálá thú Scippend heofones and eorthan! thú the on thám écan setle ricsast! thú the on hraedum faerelde thone heofon ymb-hweorfest! And thá tunglu thú gedést the gehýrsume; and thá sunnan thú gedést, thaet heó

mid hyre beorhtan scíman *thá theostro adwaescth thære* sweartan nihte. Swá déth eác se mona mid his blácan leohthe, *thæet thá beorhtan steorran dunniath on thám* heofone; geá, eác hwílum *thá sunnan hyre leohthes bereá-* fath, *thónne he betwux us and hire wyrth*; geá, eác hwílum *thone beorhtan steorran, the we hátath morgen-steorra,* *thone ilcan we hátath othre naman, aefen-steorra.* *Thú,* *the thám winter-dagum sellest scorte tida, and thaes su-* meres dahum, langran! *Thú, the thá treowa, thurh thone* stearcán wind northan and eástan on herfest-tíd, heora leáfa bereáfast; and eft on lengten, othru leáf sellest, *thurh* *thone smyltan súthan westernan wind!* Hwaet! *thé ealle* gesceafta heórsumiath, and *thá gesetnessa thínra beboda* healdath, bútan men ánum, se *thé oferheóorth!* Eála *thú* aelmihtiga Scippend and Rihtend ealra gesceafta! help nú *thínum earmum man-cynne.* Hwý *thú,* lá Drihten! aefre woldest *thæet seó Wyrð swá hwyrfan sceolde?* Heó *threáth thá unscyldigan, and náht ne threáth thá scyldi-* gan. Sittath mánfulle on heáh-setlum, and hálige under heora fótum *thrycath.* Sticiath gehydde beorhte craeftas, and *thá unrihtwisan taelath thá rihtwisan.* Náht ne deriath mannum máne áthas, ne *thæet leáse hlot, the býth mid* *thám wrencum bewrigen.* Forthám went nú full-neáh eall man-cyn on tweónunga, gif seó Wyrð swá hweorfan mót on yfelra manna gewill, and *thú hyre nelt stíran.* Eála mín Drihten! *thú the ealle gesceafta ofersihst, háwa nú* mildlice on *thás earman eorthan, and eác on eall man-cyn;* forthám hit nú eall winth on *thám ythum thisse worulde."*

CHAPTER VI.

"Lóca nú be *thære sunnan, and eác be othrum tunglum.* *Thónne sweartan thá wolcnu him beforan gáth, ne mage* hí *thónne heora leoht sellan.* Swá-eác se sútherna wind

hwilum miclum storme gedrefeth *þá* *sáe*, *þe* *áer* *wáes* smylte wedere glaes-hluttur on *tó* *seónne*. *Þónne* *heó* *þónne* *swá* gemenged wyrth mid *þám* *ythum*, *þónne* wyrth *heó* swithe hrathe ungladu, *þeáh* *heó* *áer* gladu *wære* on *tó* *lócianne*. Hwaet *eác* *se* *bróc*, *þeáh* *he* swithe of his riht-ryne, *þónne* *þaer* micel stán wealwiende of *þám* *heán* munte on-innan fealth, and hine to-dáelth and him his riht-rynes withstent. Swá dóth nú *þá* *þeostro* *þínre* gedrefednesse withstandan *mín* *leothum* *lárum*. Ac gif *þú* wilnige, on rihtum geleáfan, *þaet* *sóthe* *leoht* *oncnáwan*, afyr fram *þe* *þá* *yfelan* *saeltha* and *þá* *unnýttan*, and *eác* *þá* *unnýttan* *ungesaeltha* and *þone* *yflan* *ége* *þisse* worulde: *þaet* *is*, *þaet* *þú* *þe* *ne* *anhebbe* on *oferméto* on *þínre* *gesúndfulnesse*, and on *þínre* *orsorgnesse*; *ne* *eft* *þe* *ne* *ge-ortrýwe* *nánes* *gódes* on *nánre* *witherweardnesse*. Forþám *þaet* *mód* *symle* *bíth* *gebunden* mid *gedrefednesse*, *þaer* *þissa* *twéga* *yfela* *auther* *ricsath*."

CHAPTER VIII.

Þá *cwaeth* *þaet* *Mód*: "Ic me ongite *aeghwónan* *scyldigne*, ac ic eom mid *þaes* *láthes* *sáre* *swá* *swithe* of-*þhrycced*, *þaet* *ic* *inc* *ge-andwyrðan* *ne* *maeg*." *Þá* *cwaeth* *se* *Wisdom* *eft*: "*Þaet* *is* *nú-gyt* *þínre* *unrihtwisnesse*, *þaet* *þú* *eart* *full-neáh* *forþóht*. Ac ic nolde *þaet* *þú* *þe* *forþóhtest*; ac ic wolde *þaet* *þe* *sceámode* *swelces* *gedwolan*, *forþám* *se-þe* *hine* *forþencth*, *se* *bíth* *ormód*, ac *se-þe* *hine* *sceámáth*, *se* *bíth* on *hreówsunga*. Gif *þú* *nú* *gemunan* *wilt* *ealra* *þára* *árwythrnessa*, *þe* *þú*, for *þisse* worulde, *haefdest* *siththan* *þú* *áerest* *geboren* *wære* oth *þisne* *daeg*; gif *þú* *nú* *atellan* *wilt* *calle* *þá* *blíthnessa* *with* *þám* *unrótnessum*; *ne* *miht* *þú* *full-eáthe* *cwethan*, *þaet* *þú* *earm* *sý* and *ungesaelig*. Forþám *ic* *þe* *giungne* *underfeng* *untýdne* and *ungelæredne*; and

þê tó bearne genam, and tó mínum tyhtum getýde. Hwá
 maeg þónne áht oþres cwethan, bútan þú wære se
 gesaeligesta, þá þú me wære áer leóf þonne cuth, and
 áer-þón-þe þú cuthest mínne tyht and míne þeawas,
 and ic þê geongne geláerde swylce snyttro swylce manigum
 oþrum ylðran gewittum oftogen is; and ic þê gefyrthrede
 mid mínum lárum, tó-þón-þæt þe man tó dómere geceás.
 Gif þú nú forþám cwist, þæt þú gesaelig ne síe, þæt
 þú nú naefst þá hwilendlican árwyrthnessa and þá blith-
 nessa þe þú áer hæfdest, þónne ne eart þú þeáh un-
 gesaelig; forþám-þe þá unrótnessa þe þú nú on eart,
 swá-ylce ofergáth, swá þú cwist þæt þá blissa áer dydon.
 Wénst þú nú, þæt þê ánum þyllic hwearfung, þyllic
 unrótnes on becómon, and nánum oþrum móde swylc ne
 onbecóme, ne áer þê ne aefter þê? Oththe wénst þú
 þæt, on áenigum menniscum móde, maeg áht faest-raed-
 lices beón, búton hwearfunga? Oththe gif hit on áenigum
 men áenige hwile faestlice wunath, se death hit huru
 afirreth, þæt hit beón ne maeg þær hit áer wæs. Hwaet
 syndon þá woruld-saeltha oþres búton deathes tácnung?
 Forþám se death ne cymth tó nánum oþrum þingum,
 bútan þæt he þæt lif afyrre: swá-eác þá woruld-saeltha
 cumath tó þám móde, tó-þám-þæt hí hit benimon þæs
 þe him leófast bith þisse worulde, þæt býth, þónne-
 þónne hie him fram gewitath. Gesege, lá Mód! hwaether
 þê betere þince, nú nán-wuht woruldlices faestes and un-
 hwearfendes beón ne maeg? hwaether-þe þú hý forseó,
 and, þines ágenes þances, hí forlete búton sáre? hwaether-
 þe þú gebíde, hwónne hí þê sorgiendne forleton?"

 CHAPTER IX.

Þá ongan se Wísdóm singan, and giddode þus: "Þónne
 seó sunne, on hadrum heofone, beorhtost scíneth, þónne

atþeostriath ealle steorran, forþám-þe heora beorhtnes ne býth nán for hire. Þónne smylte bláweth súthan-westan wind, þónne weaxath swithe hrathe feldes blosman; ac þónne se stearca wind cymth northan-eástan, þónne to-weorpþ he swithe hrathe þháere rósan wlite. Swá, oft, þhone tó smyltan sáe þhaes northan windes yst onstyreth. Eá! þaet nán-wuht nis faeste-standendes weorces á wu-niende on worulde."

CHAPTER XII.

Þá ongan se Wisdóm gliowian, and gyddode þus—ýcte þaet spell mid leóthe þaet he áer sáede, and cwaeth: "Se-þe wille faest hús timbrian, ne sceal he hit nó settan uppan þhone hehstan cnól: and se-þe wille godcundne wisdóm sécan, ne maeg he hine with ofermétto. And, eft, se-þe wille faest hús timbrian, ne sette he hit on sand-beorgas; swá-eác, gif þú wisdóm timbrian wille, ne sette þú hine uppan þá gitsunga. Forþám, swá-swá sigende sand þhone ren swylgth, swá swylgth seó gitsung þá dreósen-dan wélan þisses middan-eardes, forþám hió hiora simle bith þurstigu. Ne maeg hús náht lange standan on þám heán munte, gif hit full-ungemaetlic wind gestent; naeft þaet þaette on þám sigendan sande stent for swithlicum ren. Swá-eác, þaet mennisce mód bith under-eten, and awéged of his stéde, þónne hit se wind strangra geswinca astyreth, oththe se ren ungemaetlices ymb-hogan. Ao se-þe wille habban þá écan gesaeltha, he sceal fleón þhone frecnan wlite þisses middan-eardes, and timbrian þaet hús módes on þám faestan stáne eáthmétto; forþán-þe Crist eardath on þháere dene eáthmódnesse, and on þám ge-mynde wisdómes. Forþám simle se wisa mann eall his lif læt on geféan, unonwendendlice and orsorge, þónne he forsiht aegþer-ge þás eorthlican gód, ge-eác þá yflu; and hópath tó þám tó-weardan þaet sind þá écan. For-

m-þe God hine gehelt aeghwónan, singallice wuniende his módes gesaelthum; ðeáh-þe se wind ðára eara, and seó singale gýmen ðissa woruld-saeltha, him láwe."

CHAPTER XV.

Is seó Gesceádwisnes þá ðis spell asaéd haefde, þá n heó singan, and ðus cwaeth: "Eá!á, hú gesaelig seó e yldu wæs ðisses middan-eardes! þá aelcum men te genóg on ðære eorthan waestmum. Náeron þá ge hámas, ne mislice swét-métas, ne drincas; ne deór-hra hraégla hí ne gýrndon, forþám hí þá-gyt náeron, nán-wuht ne gesawon, ne ne gehýrdon. Ne gýmdon nes fyren-lustes, búton swithe gemaetlice þá gecynde ðon. Ealne wég hí áeton áene on-daeg, and ðaet to aefenes. Treowa waestmas hí áeton, and wyrta. es scír wín hí ne druncon, ne nánne waetan hí ne on with hunige mengan, ne scolcenra hraégla mid cum bleówum hí ne gýmdon. Ealne wég hí slepon n treowa sceáðum. Hlutterra wella waeter hí druncon. geseáh nán cépa eáland, ne waroth, ne gehýrde nan i þá-gyt nánne scip-here, ne furthron ymbe nán gefeóht an. Ne wæs seó eorthe þá-gyt besmiten mid ofslegenes nes blóde, ne man furthum gewúndod. Ne man ne áh þá-gyt yfel-willende menn; nænne weorthscipe lon hí, ne hí nán mann ne lufude. Eá!á, ðaet úre tída e mihton weorthan swilce! Ac nú manna gitsung is byrnende swá ðaet fýr on ðære helle, seó is on i munte ðe Aetna hátte, on ðám íglande ðe Sicilia is. Se munt bith simle swefle byrnende, and calle þá -stowa ðaer ymb-útan forbaernth. Eá!á, hwaet se a gitsere wære, ðe áerest þá eorthan ongan delfan r golde, and aefter gimmum; and þá frecnan deór-

wurthnessa funde, ðe ær behyde wæron and behelode mid ðære eorðan!"

CHAPTER XXIII.

Þá se Wísdóm ðá ðis spell areht hæfde, ðá ongan he eft giddian, and ðus cwæth: "Swá-hwá-swá wille sáwan westm-bære land, of-atíó ærest ðá ðornas, and ðá fyrsas, and ðæt fearn, and ealle ðá weód ðe he geseó ðæt ðám aecerum derigon, ðæt se hwaete maege ðý bet weaxan. Eác is ðeós bysen tó gethencanne, ðæt is, ðæt aelcum men ðincth huniges bió-breád ðý weorodra, gif he hwaene ær biteres onbirigth. And eft, smyht weder bið ðý ðanc-wyrthre, gif hit hwaene ær bið stearce stormas, and northan windas, and micle renas and snáwas. And ðanc-wyrthre bið eác ðaes daeges leoht for ðære egeslican ðiostro ðære nihte, ðonne hit wære, gif nán niht nære. Swá bið eác micle ðý winsumre sió sóthe gesaelth tó habbanne aefter ðám earmthum ðisses and-weardan lifes. And eác micle ðý éth ðú miht ðá sóthan gesaeltha gecnáwan, and tó hiora cyththe becuman, gif ðú ærest awyrtwalast of ðinum móde ðá léasan gesaeltha, and hí atihst of ðám grunde. Sithðan ðú hí ðonne gecnáwan miht, ðonne wát ic ðæt ðú ne wilnast nanes oðres ðinges ofer ðá."

CHAPTER XXV.

Þá se Wísdóm ðá ðis spell asaéd hefde, ðá ongan he eft singan, and ðus cwæth: "Ic wille nú mid giddum gecyðan, hú wundorlice Drihten welt ealra gesceafta mid ðám bríðlum his anwealdes, and mid hwilcere endebyrdnesse he gestatholath and gemétgath ealle gesceafta, and hú he hí hæfth geheathorade and gehæfte mid his unan-

andlicum racentum, thaet aelc gesceaft biþ heald on
 a with hire gecynde—thaere gecynde the heo to ge-
 en waes—buþon mannum and sumum englum, tha
 hath hwilum of hiora gecynde. Hwaet seo leo, theah
 wel tam sy, and faeste racentan haebbe, and hire
 ter swithe lufige and eac ondraede; gif hit aefre
 eth, thaet heo blodes onbirigth, heo forgit sona hire
 taman, and gemuneth thaes wildan gewunan hire
 na. Onginþ theonne ryn, and hire racentan brecaþ,
 bit aereþt hire latteow, and sithþan aeghwaet thaes
 eo gefon maeg, ge manna, ge neata. Swa doth eac
 -fugas. Theah hi beon wel atemedede, gif hi on
 wuda weorthath, hi forseoth heora lareowas, and
 th on heora gecynde. Theah heora lareowas him
 e beodon tha ilcan metas the hi aer tame mid ge-
 lon, theonne ne reccath hi thara meta, gif hi thaes
 benugon; ac þinþ him wynsumre, thaet him se
 on-cwethe, and hi gehiron otherra fugela stemne.
 biþ eac tham treowum the him gecynde biþ up-
 to standanne. Theah þu teo hwelcne boh of-dune
 ere eorthan, swelcne þu bugan maege; swa þu hine
 t, swa sprinþ he up, and wriþeth with his gecynde.
 deþ eac seo sunne. Theah heo ofer midne daeg
 , and lute to thaere eorthan, eft heo seþt hire ge-
 , and stigþ on tha diglan wegas with hire uprynes,
 wa hicþeth ufor and ufor, oþ-thaet hió cymþ swa up
 ire yfemeste gecynde biþ. Swa deþ aelc gesceaft.
 sth with his gecynde, and gefaegen biþ, gif hit aefre
 man maeg. Nis nan gesceaft gesceapen thara, the
 nige thaet hit thider cuman maege, thonan-the hit
 m; thaet is, to raeste and to orsorgnesse. Seo raest
 . Gode, and thaet is God. Ac aelc gesceaft hwear-
 on hire-selfre, swa-swa hweol; and to-tham heo swa
 fath thaet heo eft cume thaer heo aer waes, and beo
 ilce thaet heo aer waes, thonecan-the heo utan be-

hwerfed sie,—*þæt þæt hió áer wæs, and dó þæt þæt heó áer dyde.*"

CHAPTER XXVIII.

Þá se Wísdóm þá þis spell asaéd haefde, þá ongan he eft giddigan, and þus cwaeth: "Þeáh nú se unrihtwisa cyning, Néron, hine gescrydde mid eallum þám wlitigastum wædum, and mid aelces cynnes gimum geglende, hú ne wæs he, þeáh, aelcum witum láth and unweorth, and aelces unþeawes and firen-lustes full? Hwaet, he þeáh weorthode his deórlingas mid miclum wélum; ac hwaet wæs him þý bet? Hwelc gesceádwis mann mihte cwethan, þæt he á þý weorthra wære, þeáh he hine weorthode?"

CHAPTER XXX.

1. *Þá se Wísdóm þá þás fitte asungen haefde, þá ongan he eft secgan spell, and cwaeth: "Is þæt ungerisenclic wuldor þisse worulde and swithe léas, be þám wæs geó singende sum sceóp þá he forseáh þis andwearde líf." He cwaeth: "Eálá, wuldor þisse worulde! forhwí þe háton dysige menn mid léasre stemne Wuldor nú þú nán eart! Forþám-þe má man haefth micelne gilp, and micelne wuldor, and micelne weorthscipe for dysiges folces wénan, þonne he haebbe for his gewyrhtum. Ac gesecge me nú hwaet ungerisenclicre sý þonne þæt? othþe forhwí hí ne magon heora má sceámigan þonne fágnian, þonne hí geheóráth, þæt him man on-líth? Þeáh man nú hwone góðra mid rihte hérige, ne sceal he ná þe rathor tó ungemætlice fágnian þaes folces worda; ac þaes he sceal fágnian, þæt hí him sóth on-secgath. Þeáh he nú þaes fágnige, þæt hí his naman bráedon, ne bith he ná þe rathor swá brád swá he teohgath: forþám hí hine*

magon tó-brædan geond ealle eorthan, ðeáh hí on sum-
 lande magon; forðhám, ðeáh he sý ánum gehýred,
 ne bith he othrum ungehýred; ðeáh he on ðám lande
 ára, ðhónne bith he on othrum unmaera. Forðhám
 es folces hlisa aelcum men for náht tó habbanne, for-
 hit tó aelcum men ne cymth be his gewyrhtum, ne
 nánnum ealne wég ne wuniath. Gethenc nú, áerest,
 ám gebyrdum. Gif hwá ðaes gilpth, hú ídel and hú
 se gilp bith; forðhám-ðe aelc mann wát ðaet ealle
 of ánum faeder cómon and of áne meder. Oththe
 ðaet folces hlisan, and be heora hérunge. Ic ná
 we ðaes fægniath. ðeáh ðá nú fore-mære sýn
 liscse menn hërigath, ðeáh beóth ðá fore-mærran and
 ram tó hërigenne, ðá-ðe beóth mid craeftum ge-
 ode. Forðhám-ðe nán mann ne bith mid rihte for
 góde, ne for his craeftum ná ðý mærra ne ná ðý
 edra, gif he him-self naefth. Hwaether ðú nú beó
 fægerra for othres mannes faegere? Bith men full-
 ðý bet, ðeáh he góðne faeder haebbe, gif he-self tó
 ne maeg. Forðhám ic lære, ðaet ðú fægnige
 a manna gódes, and heora aethelo, tó-ðhón-swithe,
 ðú ne tilige ðé-selfum ánes. Forðhám-ðe ælces
 as gód, and his aethelo beóth má on ðám móde,
 e on ðám flaesce. ðaet án ic wát, ðeáh, gódes
 ám aethelo, ðaet manigne mann sceámath ðaet he
 he wyrse ðhonne his yldran wæron, and forðhám hic-
 eallon maegne ðaet he wolde, ðára betstena sumes
 as, and his craeftas, gefón."

ðá se Wisdóm ðá ðis spell areht haefde, ðá on-
 ne singan ymbe ðaet ilce, and cwaeth: "Hwaet ealle
 haefdon gelícne fruman, forðhám hí ealle cómon of
 faeder and of áne meder; ealle hí beóth gyt gelice
 ede. Nis ðaet nán wundor, forðhám-ðe án God is
 ealra gesceafta; forðhám he hí ealle gesceóp, and
 welt. He sylth ðære sunnan leoht, and ðám mo-

nan, and ealle tunglu geset. He gesceóp menn on eorþan, gegaderode þá saula and ðone lic-haman mid his þám anwealde, and ealle menn gesceóp emn-aethele on þære fruman-gecynde. Hwí ofermódige ge, ðónne, ofer oðre menn for eowrum gebyrdum, búton anweorce? nú ge nánne ne magon metan unaethelne, ac ealle sind emn-aethele, gif ge willath ðone fruman-sceaft gethencan, and ðone Scyppend, and siththan eower aelces acennednesse. Ac þá riht-aethelo biþ on þám móde, naes on þám flaesce, swá swá we áer sædon. Ac aelc mann, ðe eallunga underþeoded biþ untheawum, forlaet his Scyppend, and his fruman-sceaft, and his aethelo, and ðonan wyrth unaethelad oðþaet he wyrth unaethel."

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE.

Aelfred, Cyning, háteth grétunge Wulfsige, Biscoepe, his worthum luflice and freóndlice, and ðe cythan háte, þaet me cóm swithe oft on gemynd, hwylce witan geo wáeron geond Angel-cyn, aegðer-ge godcundra háda ge woruldcundra, and hú gesaeliglice tíða þá wáeron geond Angel-cyn, and hú þá cyningas ðe ðone anweald haefdon þaes fólces, Gode and his aerend-writum hýrsumodon; and hú hí aegðer-ge heora sybbe ge heora sydu and ge heora anweald innan borde gehealdon, and eác út hira ethel rým-don; and hú him þá speow, aegðer-ge mid wíge ge mid wísdóme; and eác þá godcundan hádas, hú georne hí wáeron aegðer-ge ymbe lára ge ymbe leornunga, and ymbe ealle þá ðeow-dómas ðý hý Gode sceoldon, and hú man

út on borde wísdóm and lāre hider on land sóhte, and hū
 we hī nū sceoldon úte begitan, gif we hī habban sceoldon.
 Swá clāene heó wæs oth-feallen on Angel-cynne, thaet
 withe feawa wæron be-heónan Humbre the hira thenunge
 uthon understandan on Englisc, oththe furthor an aerend-
 ewrit of Ledene on Englisc areccan; and ic wéne thaet
 aht manige be-geondan Humbre naeron. Swá feawa heora
 aeron, thaet ic furthor anne aenlepne ne maeg gethencan
 e-súthan Thamise tha-thá ic to rice feng. Gode ael-
 ihitigum sý thanc, thaet we nū aenigne on-steal habbath
 reowa. Forthám ic the beode, thaet thú dó swá ic ge-
 fe thaet thú wille, thaet thú, the thissa woruld-thinga
 tham ge-aemtige, swá thú oftost maeg, thaet thú
 none wísdóm the the God sealde thaer-thaer thú hine
 faestan maeg befaeste. Gethenc hwilce witu us tha
 xómon for thisse woruld, tha-thá we hit ná-hwaether
 selfe ne lufedon, ne eac othrum mannum ne lýfdon.
 none naman anne we lufdon thaet we Cristene wæron,
 and swithe feawa, tha theawas. Thá ic this eall gemunde,
 á gemunde ic eac hū ic geseáh, aerthám-the hit eall
 r-heregod wære and for-baerned, hū tha circan geond
 ll Angel-cyn stódon máthma and bóca ge-fyllede, and
 e micelre maeniu Godes theowa, and tha swithe lytle
 orme thára bóca wiston, forthám-the hī hira nán thing
 gitan ne mihton, forthám-the hī naeron on hira ágen
 theód awritene; swilce hī cwaedon úre yldran, tha-the
 ás stowa aer heoldon, hī lufedon wísdóm, and thurh
 one hī begeaton wélan and us laefdon. Hér man maeg
 t geseón hira swaeth; ac we him ne cunnon aefter spy-
 ran, forthám we habbath aegther forlaeten ge thone
 lan ge thone wísdóm, forthám-the we noldon to tham
 bre mid úre móde on-lútan. Thá ic tha this eall ge-
 unde, tha wundrode ic swithe thára gódra witenas the
 wæron geond Angel-cyn, and tha bec be-fullan ealle
 eornod haefdon, thaet hira tha nāne dæl noldon on

hira ágen getheód wendan, ac ic tha sona eft me-sylfum andwyrde and cwaeth, hi ne wendon thaet aefre menn sceoldon swá receleáse wurthan, and seó lár swá oth-feallan. For thaere wilnunge hi hit forleton, and woldon thaet her the mára wísdom on lande waere, thy we má getheóða cuthon. Tha gemunde ic hú seó áe waes acrest on Ebreisc-getheóde fundon, and eft tha Crécas geleornodon; tha wendon hi hit on hira ágen getheód ealle, and eac ealle othre bec; and eft Leden-wara swá sona siththan hi hit geleornodon, hi wendon ealle thurh wise wealh-stódas on heora ágen getheód; and eac ealle othre Cristene theóða sumne dæl hira on hira ágen getheód wendon. Forthy me thinceth betere, gif eow swá thinceth, thaet we eac sáme bec tha thincath bethryfyste sýn eallum mannum to witanne, thaet we tha on thaet getheód wendon the we ealle gecnáwan maegon, and ge-dón, swá we swithe eáthe magon mid Godes fultume, gif we tha stilnesse habbath, thaet eall seó geoguth the nú is on Angel-cynne freóra manna, thara the tha spéda haebbon thaet hi tham befeólan maegon, sýn to leornunga oth-faeste, tha hwile the hi náne othre nóte ne maegon, oth fyrst the hi wel cunnon Englisc gewrit araedan. Láere man siththan furthor on Leden-getheóde, tha-the man furthor láeran wille, and to heáran háde dón wille. Tha ic gemunde hú seó lár Leden-getheódes aer thysum afeallen waes geond Angel-cyn, and theáh manige cuthon Englisc gewrit araedan, tha ongan ic gemong othrum mislicum and manigfealdum bisgum thisses cyne-rices tha boc wendan on Englisc the is genemned on Leden *Pastoralis*, and on Englisc *Hirde-boc*, hwilum word be worde, hwilum andgit of andgite, swá-swá ic hi geleornode aet Plegmunde mínum aerce-biscope, and aet Assere mínum biscope, and aet Grimbolde mínum maesse-preoste, and aet Jóhanne mínum maesse-preoste. Siththan ic hi tha geleornod haefde, swá-swá ic hi forstód swá ic hi andgitlicost areccan meahte, ic hi on

IV.

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Englisc awende; and tó aelcon biscop-stóle on mínum rice
 wylle áne on-sendan, and on aelcre biþh áne aestel se biþh
 n fiftigum mancessa; and ic bebeóde on Godes naman,
 þæt man ðhonne aestel fram ðháere béc ne dó, ne ðhá béc
 am ðhám mynstre, uncuth, hú lange ðháer swá gelaerede
 scopas sýn, swá-swá nú Gode ðhanc wel-hwáer sindon.
 oþhý ic wolde ðhæt hí ealne wég aet ðháere stowe wáeron,
 iton se biscop hí mid him habban wylle, oþthe heó hwáer
 láene sý oþh-ðhæt hwá oþthe bí-write.

V. SELECTIONS FROM A POPULAR TREATISE UPON ASTRONOMICAL PHENOMENA.

THE CAUSE OF NIGHT.

Ure eorþlice niht sóþlice cymth ðhurh ðháere eorþan
 áde. Þhonne seó sunne gæth on aefnunge under ðhissere
 than, ðhonne biþh ðháere eorþan brádnys betwux us
 l ðháere sunnan, ðhæt we hyre leóman lihtunge nabbath
 i-ðhæt heó eft on otherne ende up-astihth.

THE DIVISION OF THE NIGHT.

Seó niht haefth seofon dáelas, fram ðháere sunnan set-
 ge oþh hyre up-gang: áne ðháera dáela is *crepusculum*,
 æt is aefen-glóma; other is *vesperum*, ðhæt is aefen,
 inne se aefen-steorra betwux hrepsunge aet-eówath;
 idda is *conticinium*, ðhonne ealle ðhing suwiath on heora
 te; feórtha is *intempestum*, ðhæt is mid-niht; fifta is
licinium, ðhæt is han-cred; syxta is *matutinum*, oþthe

aurora, þæt is daeg-red; sefotha is *diluculum*, þæt is ær-morgen, betwux þám daeg-rede and sunnan up-gange.

THE LUNAR YEAR, AS DISTINGUISHED FROM THE SOLAR.

Nú miht þú understandan, þæt laessan ymbegang hæfth se mann ðe gæth onbúton án hús, ðonne se ðe ealle þá burh be-gæth; swá-eác se mona hæfth his ryne hrathor a-urnen on þám laessan ymb-hwyrfte, ðonne seó sunne hæbbe on þám máran; þis is þaes monan gear.

CONCERNING THE EARTH.

Middan-geard is geháten eall þæt binnan þám *firmentum* is. *Firmentum* is ðeós roderlice heofen, mid manigum steorrum amet; seó heofen, and sáe, and eorthe, synd gehátene Middan-geard. Seó *firmentum* tyrnth symle onbútan us under þissere eorthan and bufon, ac þær is ungerim faec betwux hire and þære eorthan; feower and twentig tida beóth agáne, þæt is án daeg and án niht, ærþám-ðe heó beó aene ymb-tyrned, and ealle þá steorran ðe hyre on faeste synd, turniath onbútan mid hyre. Seó other stent on middan, þurh Godes mihte swá gefaestnod, þæt heó naefre ne býth ufor ne neothor, ðonne se aelmihtiga Scyppend, ðe ealle þing hylt búton geswince, hí ge-stathelode. Aelc sáe, ðeáh-ðe heó deóp sý, hæfth grund on þære eorthan, and seó eorthe abyrrh ealle sáe, and ðone garsecg, and ealle wyll-springas and eán þurh hyre yrnath; swá-swá æddran licgath on þaes mannes lic-haman, swá licgath þá waeter-æddran geond þás eorthan; naefth náthor ne sáe ne eá næenne stéde búton on eorthan.

THE FORM OF THE EARTH.

Seó eorthe stent on gelícnesse ánnre pinn-hnute, and seó sunne glit onbúton be Godes gesetnysse, and on ðhonne ende ðhe heó scínth is daeg ðhurh hyre lihtunge, and se ende ðhe heó forlæst, bið mid ðheostrum ofer-ðheáht, oth-ðhaet heó eft ðhyder ge-neáhlæce.

XVI. RECIPIES.

WITH THAM HEAFOD-ECE.
FOR THE HEADACHE.

Genim faet full grénre rúdan leáfa, and senepes saédes cuclere fulne, ge-gníd tó-gaedere, dó aeges ðhaet hwite tó, cuclere fulne, ðhaet síó seálf síe ðhicce, smire mid fethere on ðhá healfe ðhe sár ne síe.

WITH POCCUM.
FOR POCKS.

Swithe sceal man blód lætan, and drincan ameltodre buteran bollan fulne; gif hie út-sleán, aelcne man sceal awég adelfan mid ðhorne, and ðhónne win oththe alor-drinc drype on-innan; ðhónne ne beóth hý gesýne.

WITH WEDE-HUNDES SLITE.
FOR THE BITE OF A MAD DOG.

Genim twá cipan oththe ðhreó, seóth, gebræd on ahsan, meng with rysle and hunige, lece on. . . . Eft, genim wég-brædan, móran, ge-cná with rysle, dó on ðhaet dolh, ðhónne ascryph hió ðhaet attor awég.

TO WUNDE CLAENSUNGE.

FOR THE CLEANING OF A WOUND.

Genim cláen hunig, gewyrme tó fyre, gedó thónne on cláen faet, dó sealt tó, and hrere oth-thaet hit haebbe bríwes thicnesse, smíre thá wúnde mid, thónne fullath hió.

WITH OF-ASLEGENUM LIME.

FOR AN AMPUTATED LIMB.

Gif men sí lim of-aslegen, finger, oththe fót, oththe hand; gif thaet mearh úte sie, genim sceápes mearh gesoden, lecge on thaet other mearh, awrith swithe wel neahterne.

HU MAN SCEAL EAG-SEALVE WYRCEAN.

HOW TO MAKE EYE-SALVE.

Genim streáw-berian, wísan nithe-wearde, and pipor, genúwa wel, dó on cláth, bebind faeste, lecge on ge-swét wín, læt ge-dreopan on thá eágan áenne dropan.

DRINC WITH FEOND-SEOCUM MAN, OF CIRIC-BELLAN TO DRINCANNE.

A DRINK FOR A MAN AFFLICTED BY EVIL SPIRITS, TO BE IMBIBED OUT OF A CHURCH BELL.

Genim gyth-rife graes, gearwe, elehtre, betonice, attorláthe, carruc, fane, finul, ciric-rage, Cristes-máoles rage, lufe-sticce, gewyre thone drenc of hluttrum eálath, gesinge seofon maessan ofer thám wirtum dogorlice, and dó hálig-waeter tó, and drype on aelcne drincan thone drenc the he drincan wille eft, and singe thone sealm, *Beati immaculati*, and *Exurgat*, and *Salvum me fac, Deus*, and thónne drince thone drenc of ciric-bellan, and se maesse-preost him singe aefter thám drence this ofer, *Domine sancte, Pater omnipotens*.

WITH MICLUM GANGE OFER LAND.

FOR A GREAT JOURNEY OVER LAND.

1. *Thý*-laes he *teórige*, *mug-wyrte* nime him on hand, oththe dó on his *sceó*, *thý*-laes he *methige*; and *thónne* he niman wille, *áer* sunnan up-gange, cwethe *thás* word *áerest*, *Tollam te artemesia, ne lassus sim in via*,—geséne hie, *thónne* *thú* up-teó.

2. *Again*: *Thónne* hwá sith-faet onginnan wille, *thónne* genime he him on hand *thás* *wyrte artemesiam*, and haebbe mid him, *thónne* ne ongyt he ná micel tó geswynce *thaes* sithes; and eác heó aflígh deoful-seocnyssa, and on *thám* húse *the* he hí inne haefth, heó forbyt yfele lácunga, and eác heó awendeth yfelra manna eágan.

XVII. THE BETONY.

Theós wyrth *the* man *betonican* nemneth, heó bith cenned on *mædum*, and on *cláenum* *dún-landum*, and on *ge-frithedum* stowum. Seó *gethýth* hwaether-ge *thaes* mannes sawle ge his *lic-haman*; hió hyne scýldeth with *unhírum* niht-gengum and with *egeslicum* *gesihthum* and *swefnum*. And seó wyrth býth swythe *hálig*; and *thus* *thú* hí scealt niman: on *Augustes* monthe, bútan *iserne*; and *thónne* *thú* hí *genumene* haebbe, ahryse *thá* moldan of, *thæt* hyre nán-wiht on ne clýfie, and *thónne* drig hí on *sceáde* swythe *thearle*, and mid wyrth-ruman mid-ealle *ge-wyre* tó duste; bruc hyre *thónne*, and hyre byrig, *thónne* *thú* bethurfé.

XVIII. THE MANDRAKE.

Theós wryt ðe man *Mandragoram* nemneth, ys mycel
 and mære on gesihthe, and heó ys fremful ; ðá ðú scealt
 ðyssum geméte niman : Þónne ðú tó hyre cymst, ðónne
 ongitst ðú hý, be-ðám-ðe heó on nihte scineth, eall swá
 leoht-faet. Þónne ðú hyre heáfod áerest geseó, ðónne
 be-writ ðú hý wel-hrathe mid íserne, ðý-laes heó ðé aet-
 fleó. Hyre maegen ys swá mycel and swá mære, ðæt
 heó unclænne mann, ðónne he tó hyre cymeth, wel-hrathe
 forfleón wyle. Forðý ðú hý be-writ, swá we áer cwædon,
 mid íserne. And swá ðú scealt onbútan hý delfan, swá
 ðú hyre mid ðám íserne ná aet-hrine ; ac ðú geornlice
 scealt mid ylpen-báenenon stafe ðá eorthan delfan, and
 ðónne ðú hyre handa and hyre fét geseó, ðónne gewrith
 ðú hý. Nim ðónne ðaene otherne ende, and gewrith tó
 ánes húndes swyran, swá-ðæt se húnd hungrig sý : wurp
 him syththan méte tó-foran, swá-ðæt he hyne ahraecan
 ne maege, búton he mid him ðá wryte up-abrede. Be
 ðýsse wryte ys sáegð ðæt heó swá mycele mihte haebbe,
 ðæt swá-hwylc ðing swá hý up-atýhth, ðæt hyt sona
 scyle ðám sylfan geméte beón geswycen ; forðý sona swá
 ðú geseó ðæt heó up-abroden sý, and ðú hyre geweald
 haebbe, genim hý sona on hand, swá andwealc hí, and ge-
 wring ðæt wós of hyre leáfon on áne glaesene ampullan,
 and ðónne ðé neód becume ðæt ðú hwylcon men ðær-
 mid helpan scyle, ðónne help ðú him ðissum geméte :
 With heáfod-éce, etc.

XIX. A SPELL

TO RESTORE FERTILITY TO LAND RENDERED STERILE BY
SORCERY.

Hér ys seó bót, hú ȝþú meahȝ ȝþíne aeceras bétan gif hí nellath wel weẁan, othȝe ȝþáer hwílc ungedefe ȝþing on-gedón bíth on drý-craeft, othȝe on lyb-lace.

Genim ȝþónne on-niht, áer hyt dagige, feower tyrf on feower healfa ȝþaes landes, and gemearca hú hý áer stódon. Nim ȝþónne éle, and hunig, and beorman, and aelces feós meolc ȝþe on ȝþáem lande sý, and aelces treow-cynnes dáel ȝþe on ȝþáem lande sý gewexen, bútan heardan beáman, and aelcre nam-cuthre wyrte dáel, bútan glappan ánon; and dó ȝþónne hálig-waeter ȝþáeron, and dryp ȝþónne ȝþriwa on ȝþone stathol ȝþára turfa, and cweth ȝþónne ȝþás word: *crescite* 3, weẁe (ge), *et multiplicamini* 3, and gemaenigfealde (ge), *et replete* 3, and gefylle (ge), *terram* 3, ȝþás eorȝan! *in nomine Patris et Filii et Spiritus Sancti Benedicti*, and *Pater noster* swá-oft-swá ȝþaet other, and bere sithȝan ȝþá tyrf tó circean, and maesse-preost a-singe feower maessan ofer ȝþán turfon, and wende man ȝþaet gréne tó ȝþán weofode, and sithȝan gebringe man ȝþá tyrf ȝþáer hí áer wáeron, áer sunnan setl-gange, and haebbe him geworhte of cwic-beáme feower Crístes-máelo, and awríte on aelcon ende: *Matthéus and Marcus, Lúcas and Jóhannes*, lecge ȝþaet Crístes-mael on ȝþone pyt neothe-weardne; cweth ȝþónne: *cruz Matthéus, cruz Marcus, cruz Lúcas, cruz sanctus Jóhannes*. Nim ȝþónne ȝþá tyrf, and sete ȝþáer-ufoŋ on, and cweth ȝþónne nigon sithon ȝþás word: *Crescite, etc.*, and swá-oft *Pater noster*, and wende ȝþé ȝþónne eáste-weard, and onlút nigon sithon eáthmodlice, and cweth ȝþónne ȝþás word:

Eáste-weard ic stande,
 Arena ic me bidde,
 Bidde ic ðhone Mæran,
 Bidde ðhone miclan Drihten,
 Bidde ic ðhone háligan
 Heofon-rices Weard ;
 Eorþan ic bidde,
 And Up-heofon,
 And ðhá sóþan
 Sancta-Marian,
 And Heofones Meaht
 And Heáh-réced,
 Þæt ic móte ðis gealdor,
 Mid gife Drihtnes,
 Tóþum ontýnan ;
 Þurh trumne geþanc
 Aweccan ðás waestmas
 Us tó woruld-nýtte ;
 Gefyllan ðás foldan,
 Mid faeste geleáfan,
 Wlitigian ðás wang-turf,
 Swá se witega cwáeth ;
 Þæt se hæfde áre
 On eorþ-rice,
 Se-þe aelmyssan
 Dáelde dómlice,
 Drihtnes ðances.

Wende þé ðónne þriwasun-ganges, astrece þé ðónne
 on-andlang, and arim þáer Letanias ; and cweth ðónne,
Sanctus, sanctus, sanctus, oth ende. Sing ðónne *Benedicite*
 aþenedon earmon, and *Magnificat*, and *Pater noster*, and
 bebeód hit Críste, and Sancta-Marian, and þáere hálgan
 róde, tó lófe and tó weorþunga, and ðám tó áre, ðe ðæt
 land áge, and eallon þán ðe him underþeodde synt.

ónne thaet eall sie gedón, thónne nime man uncuth
 aet aelmes-mannum, and selle him twá swylce swylce
 aet him nime, and gegaderie ealle his sulh-geteógo
 iedere; bórige thónne on than beáme stor, and finul,
 gehálgode sápan, and gehálgod sealt. Nim thónne
 t sáed, sete on thaes sules bodig; cweth thónne:

Erce, erce, erce
 Eorthan modor,
 Ge-unne the se Alwalda,
 Ece Drihten,
 Aecera wexendra
 And writhendra,
 Eácnindra
 And elniendra!
 * * *
 * * waestma,
 And thaera brádna
 Bere-waestma,
 And thaera hwitna
 Hwaete-waestma,
 And ealra
 Eorthan waestma.
 Ge-unne him
 Ece Drihten,
 And his hálige
 The on heofonum synt,
 Thaet hys yrth sí gefrithod
 With ealra feónða gehwaene,
 And heó sí geborgen
 With ealra bealwa gehwyle,
 Thaera lyb-laca,
 Geond land sáwen!
 Nú bidde ic thone Waldend,
 Se-the thás woruld gesceóp,

Thaet ne sý nán tó-þaes cwidol wif,
 Ne tó-þaes craeftig mann,
 Thaet awendan ne maege
 Word þus gecwedene.

Thónne man thaet sulh forth-drife, and þá forman furh
 on-steóte; cweth thónne:

Hál wes þú, folde!
 Fira modor,
 Beó þú grówende
 On Godes faethme;
 Fódre gefyllled
 Firum tó nýtte.

Nim thónne aelces cynnes mélo, and abace man on inne-
 weardre handa bráðne hláf, and ge-cnéd hine mid meolce,
 and mid hálig-waetere, and lecge under þá forman furh;
 cweth thónne:

Full aecer fódres
 Fira cynne,
 Beorht-blówende
 Þú gebletsod weorth
 Thaes háligan noman
 The þhone heofon gesceóp,
 And þás eorthan
 The we on-lifiath;
 Se God se þás grundas geworhte,
 Ge-unne us grówende gife,
 Thaet us corna gehwylc
 Cume tó nýtte.

Cweth thónne þriwa; *Crescite in nomine Patris et Filii et
 Spiritus Sancti Benedicti, amen*; and *Pater Noster* þriwa.

XX. DECLARATIONS.

I.

BY QUEEN EADGIFU, CONCERNING HER LAND AT COWLING.

Eádgifu cyth thám arcebiscope and Crístes-Cyrcean hyrede hú hire land cóm aet Culingan. Thæt is, thæt hire læfde hire faeder land and bóc, swá he mid rihte begeat, and him his yldran læfdon. Hit gelamp thæt hire faeder aborgude thrittig púnda aet Gódan, and betæhte him thæt land thæs feós tó anwedde, and he hit hæfde seofon winter. Thá gelamp embe thá tid thæt man beón ealle Cantwara tó wíge tó Holme; thá nolde Sigelm, hire faeder, tó wíge faran mid nánnes mannes sceatte unagifnum, and agáf thá Gódan thrittig púnda, and becwæth Eádgife, his déhter, land, and bóc sealde. Thá he on wíge afeallen wæs, thá aetsóc Góda thæs feós agiftes, and thæs landes wyrnde, oth-thæt on syxtan geáre; thá spræc hit faestlice Byrhsige Dýring swá lange, oth thá witan the thá wæron, gerehton Eádgife thæt heó sceolde hire faeder hand geclaénsian be swá miclan feó; and heó thæs áth laedde on ealre theóde gewitnesse tó Aegles-forda, and thær geclaénsude hire faeder thæs agiftes bé thrittig púnda áthe. Thá-gyt heó ne móste landes brucan, sár hire frýnd fundon aet Eádwearde, Cynges, thæt he him thæt land forbeád swá he sániges brucan wolde, and he hit swá alet. Thá gelamp n fyrste thæt se cyning Gódan on-cuthe swá swythe, swá im man aet-rehte béc and land, ealle thá the he áhte, and se cyning hine thá and ealle his áre mid bécum and landum orgéaf Eádgife, tó atéonne swá-swá heó wolde. Thá wæth heó, thæt heó ne dorste for Gode him swá leánian

swá he hire tó ge-eárnud haefde, and ageáf him ealle his land, búton twám sulungum aet Oster-lande, and nolde thá béc agifan, ár heó wyste hú getríwlice he hí aet landum healdan wolde. Thá gewát Eádweard, Cyning, and feng Aethelstán tó rice. Thá Gódan sael thúhte, thá gesóhte he thone cyning Aethelstán, and bæd thaet he him ge-thingude with Eádgife his bóca edgift, and se cyng thá swá dyde; and heó him ealle ageáf búton Oster-landes béc, and he thá béc, unnendre handa, hire tó-let, and thára otherra mid eáthméttum gethancude, and ufenan thaet twelfa sum hire áth sealde for geborenne and unborenne, thaet this aefre gesett spræc wære. And this wæs gedón on Aethelstanes, Cyninges, gewitnesse, and his witenas aet Hamme with Láewe; and Eádgifu haefde land mid bécum thára twégea cyninga dagas, hire suna. Thá Eádréd geendude, and man Eádgife berýpte aelcere áre; thá namon Gódan twégen suna Leófstán and Leófric on Eádgife thás twá fore-sprecenan land aet Culingan and aet Oster-lande, and sáedon thám cilde Eádwige, the thá gecoren wæs, thaet hí rihtur hiora wæron thonne hire; thaet thá swá wæs oth Eádgár astihtode, and he and his witan gerehton thaet hí mánfull reáflác gedón haefdon, and hi hire áre gerehton and ageáfon. Thá nam Eádgifu bé thaes cyninges leáfe and gewitnesse and ealra his bisceopa thá béc, and land betæhte into Cristes-Cyrcean, mid hire ágenum handum uppan thone altare legde, thán hyrede on écnesse tó áre, and hire sawle tó reste; and cwaeth thaet Crist-sylf mid eallum heofonlicum maegne thone awyrge on écnesse, the thás gife aefre awende oththe gewánude. Thus cóm theós ár into Cristes-Cyrcean hyrede.

II.

HER CYTH ON THYSSUM GEWRITE HU GODWINE BISCOP ON
HROFES-CEASTRE, AND LEOFWINE AELFEAGES SUNU WURDON
GESYBSUMODE YMBE THAET LAND AET SNODDING-LANDE ON
CANTWARA-BYRIG.

Thá-thá se biscop Gódwine cóm tó thám biscop-stóle
thurh háese his cyne-hláfordes, Cynges, aefter Aelfstánes
forthsithe biscopes, thá gemette he on thám mynstre thá
ilcan swutelunga the his foregenga haefde, and tháermid on
that land spæc. Ongan thá tó specanne on thaet land,
and elles for Godes ege ne dorste, oth-thaet seó spræc
wearth thám cynges cuth. Thá him seó tálu cuth wæs,
thá sende he gewrit, and his insegl tó thám arcebishoppe
Aelfrice, and beád him thaet he his thegnas on Eást-
Cent, and on West-Cent hý on riht gesamnode ge on tále
ge of tále. Thá thaet wæs thaet se biscop Gódwine cóm
tó Cantwara-byrig tó thám arcebishoppe. Thá cóm thyder
se scíres-man Leófric, and mid him Alfun, Abbod, and theg-
nas aegther-ge of Eást-Cent ge of West-Cent, eall seó
duguth, and hý tháer thá spræce swá lange handledon,
syththan se biscop his swutelunge ge-eówod haefde, oth
hý ealle báedon thone biscop eáthmódlice thaet he ge-
unnan sceolde thaet he móste mid blaetsunga thæs landes
brucan aet Snodding-lande his daeg; and se biscop thá wæs
getithod on ealra tháera wítana thanc the gesomnode wæ-
ron. And he behet thæs trúwan thaet land aefter his
daege unbesacen; eóde eft into tháere stowe the hit út-
alaened wæs, and ageáf thá swutelunga the he tó thám
lande haefde the aer of tháere stowe ge-útod wæs, and
thá hagan ealle the he be-westan tháere Cyrcan haefde
into tháere hálgan stowe; and thisses laces aerend-racan wæ-
ron Aelfun, Abbod, and Wulfric, Abbod, and Leófric, Scíres-
man, and Siweard, and Wulfstán aet Sealtwuda, and Aelf-
aelm Ordelmes sunu. Thónne is hér seó gewitnes the

aet þissum lace wæs : þæt is ærest, se arcebisceop Aelfric, and se bisceop Gódwine ; and Wulfric, Abbod, and Aelfun, Abbod, and Aelfnóth aet Orpeding-túne, and se hired aet Cristes-Cyrcan, and se hired aet St. Augustíne, and seó burhwaru on Cantwara-byrig, and Leófric, Scíres-man, and Lifnig aet Mealligan, and Siweard, and Sired his bróthor, and Leófstán aet Máeres-háme, and Gódwine Wulfeáges sunu, and Wulfstán aet Sealtwuda, and Wulfstán se langa, and Leófwine aet Dictúne, and Leófric Ealdredes sunu, and Sidwine aet Weales-wyrthe, and Waerelm, and Aethelred, Borg-geréfa on Byrig, and Guthwald. Gif hwá þis þence tó awendanne, and þis fore-ward tó abrecanne, awende him God fram his ansýne on þám miclan dóme, swá-þæt he sí ascíred fram heofones rices myrthe.

III.

THUS WAERON THA SEOX SULUNGA AET WULDA-HAME ST. ANDREA GESEALD INTO HROFES-CRASTRE.

Aethelbryht, Cing, hit gebócade þám apostole on éce yrfe, and betæhte hit þám biscope Eardulfe tó bewitanne, and his aeftergengan. Þá betweónan þám wearth hit úte, and haefdon hit cyngas oth Eádmund, Cing. Þá gebóhte hit Aelfstán Heáhstáning aet þám cinge mid hund-twelf-tigon mancesan goldes, and þrittegon púndon, and þæt him sealde maest eall Aelféh his sunu. Aefter Eádmunde, Cinge, þá gebócade hit Eádréd, Cing, Aelfstáne on éce yrfe. Þá aefter Aelfstánes daege wæs Aelféh his sunu his yrfeward, and þæt he léac on hálre tungan, and of-teáh Aelfrice his bréther landes and æhta, bútan he hwaet aet him ge-eárnode. Þá for waere bróthor-sibbe ge-uthe he him Eárhíthes, and Craegan, and Aenes-fordes, and Wulda-hámes his daeg. Þá oferbád Aelféh þaene bróthor and feng tó his láene. Þá haefde Aelfric sunu þe Eádríc hátte, and Aelféh næenne. Þá ge-uthe þám Eádrice

Eárhíthes, and Craegan, and Wulda-hámes, and haefde him-sylf Aenes-ford. Thá gewát Eádríc áer Aelféh cwideleás, and Aelféh feng tó his láene. Thá haefde Eádríc láfe, and nán bearn. Thá ge-uthe Aelféh hire morgen-gife aet Craegan, and stód Eárhith, and Wulda-hám, and Litlan-bróc on his láene. Thá him eft gethúhte, thá nam he his feorme on Wulda-háme, and on thám othrum wolde; ac hine ge-yflade, and he thá sende tó thám arcebishoppe DUNSTANE, and he cóm tó Scylfe tó him, and he cwæth his cwide be-foran him, and he sette áenne cwide tó Cristes-Cyrican, and otherne tó St. Andréa, and thaene thridan sealde his láfe. Thá bræc syththan Leófsunu thurh thaet wif the he nam, Eádrices láfe, thaene cwide, and he réwade thaes arce-biscope gewitnesse. Rád thá innan thá land mid thám wife BUTAN WITENA DOME. Thá man thaet thám biscope cythde, thá gelaedde se biscop áhnunga ealles Aelféhes cwides tó Eárhithe on gewitnesse Aelfstánes, Biscopes on Lundene, and ealles thaes hiredes, and thaes aet Cristes-Cyrican, and thaes biscopes Aelfstánes on Hrófes-ceastre, and Wulfsiges, Preostes, thaes scirig-mannes, and Briht-waldes on Máere-weorthe, and ealra Eást-Cantwarena, and West-Cantwarena. And hit wæs gecnáwen on Súth-Seaxan, and on West-Seaxan, and on Middel-Seaxan, and on Eást-Seaxan, thaet se arcebishop mid his-selfes áthe ge-áhnode Gode and St. Andréa, mid thám bócum on Cristes Róde, thá land the Leófsunu him to-teáh, and thaene áth nam Wulfsige se scirig-man, thá he nolde tó thaes cinges handa, and thaer wæs gód eáca, ten hund manna the thaene áth sealdon.

Isto tali ordine fuerunt illae VI. sulingae quae vocantur Uulda-hám primum venditae Ecclesiae St. Andreae Apostoli de Hrófes-cestra et postea extractae, ac iterum emptae ipsi Ecclesiae, ac tandem post beatum Dunstánum Archiepiscopum iuramento mille uirorum eidem Ecclesiae acquisitae, et iure hereditario in aeternum relictas.

XXI. FORMS OF OATHS.

HU SE MANN SCEAL SWERIGEAN.

HOW THE MAN SHALL SWEAR.

THUS MAN SCEAL SWERIGEAN HYLD-ATHAS.

THUS SHALL ONE SWEAR FEALTY-OATHS.

On ðhōne Drihten, ðe ðes háligdóm is fore hálig, ic wille beón N. hold and getriwe, and eall lufian ðæt he lufath, and eall ascunian ðæt he ascunath, aefter Godes rihte, and aefter woruld-gerysnum, and naefre, willes ne gewealdes, wordes ne weorces, awiht dón ðæs ðe him láthre bith; with-ðám-ðe he me healde swá ic eárnian wille, and eall ðæt læste ðæt uncer formáel wæs, ðá ic tó him gebeáh and his willan geceás.

THUS MAN SCEAL SWERIGEAN THONNE MAN HAFTH HIS AEHT
GEBRYD AND BRINGETH HI ON GANGE.

THUS SHALL ONE SWEAR WHEN ONE HAS DISCOVERED HIS PROPERTY, AND
BRINGS IT IN PROCESS.

On ðhōne Drihten, ðe ðes háligdóm is fore hálig, swá ic spæce drife mid fullon folc-rihte, bútan bræde and bútan beswice, and bútan aeghwylcum facne, swá me ðeóf-stolen wæs ðæt orf N. ðæt ic onspece, and ðæt ic mid N. befangen hæbbe.

THAES OTHRES ATH THE MAN HIS ORF AET-BRYIDETH.

THE OTHER'S OATH WITH WHOM ONE DISCOVERS HIS CATTLE.

On ðhōne Drihten, næs ic aet ræde ne aet dæde, ne gewita ne gewyrhta, ðáer man mid unrihte N. orf aet-

le. Ac swá ic orf haebbe, swá ic hit mid rihte begeat.
 : swá ic hit týme, swá hit me se sealde ðe ic hit nú
 and sette. And : swá ic orf haebbe, swá hit me se
 le ðe hit tó syllanne áhte. And : swá ic orf haebbe,
 hit of mínum ágnun ðingum cóm, and swá hit on
 riht mín ágen áeht is, and mín in-foster.

IS ATH THE HIS AEHTE BRYIDETH THAET HE NE DETH NE
 FOR HETE NE FOR HOLE.

OATH OF HIM WHO DISCOVERS HIS PROPERTY, THAT HE DOES IT NOT
 EITHER FOR HATRED OR FOR ENVY.

a ðhone Drihten, ne teó ic N. ne for héte ne for hóle,
 or unrihtre feoh-gýrnesse ; ne ic nán sóthre nát ; búte
 mín secga me sáede, and ic-sylf tó sóthe tálige, ðhaet
 mínes orfes ðheóf wære.

THAES OTHRES ATH THAET HE IS UNSCYLDIG.

THE OTHER'S OATH THAT HE IS GUILTLESS.

a ðhone Drihten, ic eom unscyldig, aegðer-ge dáede
 ihtes, aet ðhaere tihltan ðe N. me tihth.

HIS GEFERAN ATH THAET HIM MID-STANDATH.

HIS COMPANION'S OATH WHO STANDS WITH HIM.

a ðhone Drihten, se áth is cláene and unmaéne ðe N.

IF A MAN AFINDETH HIS AEHTE SYTHTHAN HE HI GE-
 BOHTE HAFATH UNHALE.

IF A MAN FINDS HIS PROPERTY UNSOUND AFTER HE HAS BOUGHT IT.

a Aelmihtiges Godes naman, ðú me behete hál and
 ðhaet-ðhaet ðú me sealdest, and fulle wære with
 r-spraece, on ðhá gewitnesse ðe unc ðhá mid wæs, N.

HU HE SCEAL SWERIGEAN THE MID OTHRE ON GEWITNESSE
STANDATH.

HOW HE SHALL SWEAR WHO STANDS WITH OTHERS IN WITNESS.

On Aelmihtiges Godes naman, swá ic hér N. on sóðre
gewitnesse stande unabiden and ungebóht tó, swá ic mid
mínum eágum oferseáh, and mínum eárum oferhýrde thaet-
thaet ic him mid saecge.

ATH THAET HE NYSTE NE FUL NE FACEN.

OATH THAT HE KNEW NOT OF FOULNESS OR FRAUD.

On Aelmihtiges Godes naman, nyste ic on þám þingum
þe þú ymbe specest, fúl ne facn, ne wác ne wom, tó
þære daeg-tide þe ic hit þe sealde, ac hit aegþer wás
ge hál ge clæn, bútan aelcon facne.

On lifiendes Godes naman, swá ic feós bidde, swá ic
wanan haebbe thaes þe me N. behet, þá ic him mín
sealde.

ANDSACU.

DENIAL.

On lifiendes Godes naman, ne þearf ic N. sceatt ne
scilling, ne paenig ne paeniges weorth, ac eall ic him ge-
láeste thaet-thaet ic him scolde, swá-forth-swá uncre word-
gecwydas fyrmest wáeron.

BE GEHADODRA MANNA ATHE AND HAD-DOTE.

OF THE OATH AND DEGREE-'BOT' OF MEN IN ORDERS.

Maesse-preostes áth, and woruld-þegenes, is on Engla-
læge geteald efen-dýre; and for þám seofon ciric-háðum
þe se maesse-preost, þurh Godes gife, geþeáh thaet he
haefde, he bith þegen-rihtes wyrthe.

BE MERCISCAN ATHE.

OF THE MERCIAN OATH.

elf-hundes mannes áth forstent VI. ceorla áth: for-
 gif man ðhone twelf-hundan mann wreca sceolde,
 th full-wrecen on syx ceorlan, and his wér-gyld biþ
 eorla wér-gyld.

t becwaeth, and becwael, se-ðhe hit áhte, mid fullan
 ihte, swá-swá hit his yldran, mid feó and mid feore,
 begeaton, and leton and læfdon, ðám tó gewearde,
 ry wel uthon. And swá ic hit haebbe, swá hit se
 e, ðe tó syllanne áhte, unbryde and unforboden; and
 ágnian wille, tó ágenre áhte, ðaet-ðaet ic haebbe;
 aefre ðe myntan, ne plot ne plóh, ne turf ne toft, ne
 ne fót-mael, ne land ne læse, ne fersc ne mersc, ne
 ne rúm, wudes ne feldes, landes ne strandes, wealdes
 aeteres, bútan ðaet læste, ðe-hwile-ðe ic libbe;
 ám nis áeni mann on life, ðe aefre gehyrde, ðaet man
 de oththon cráfode hine on hundrede, oththon ahwær
 móte, on ceáp-stowe, oththe on cyric-ware, ðá-hwile-
 ne lifde. Unsac he wæs on life, beó on legere, swá-
 he móte. Dó swá ic láere: beó ðú bé ðinum, and
 me bé mínum: ne gýrne ic ðínes, ne laethes ne
 s, ne sace ne socne; ne ðú mínes ne ðearft; ne
 e ic ðe nán ðing.

XXII. WILLS.

I.

✚ Hér swutelath, on þissum gewrite, hú Aelfric, Biscoep, wile his áre betéon, ðe he under Gode ge-eárnode, and under Cnúte, Cynges, his leófan hláforde, and siththan hæfth rihtlice gehealden under Haralde, Cynges. Þæt is ðónne áerest ; þæt ic ge-an þæt land aet Wilrincga-wyrthe intó St. Eádmunde for mínre saule, and for mínes hláfordes, swá full and swá forth, swá he hit me tó handa let. And ic ge-an þæt land aet Hunstánes-túne bé Eástan-bróce, and mid þám lande aet Holme, intó St. Eádmunde. And ic wille þæt þá munecas on Byrig sellan syxtig púnda for þám lande aet Tices-welle and aet Doccynge, and þæt þáertó gehýreth. And ic ge-an Leófstáne, Diácone, þæt land aet Grimes-túne, swá full and swá forth, swá ic hit áhte. And ic ge-an mínum cyne-hláforde, Haralde, II. marc goldes. And ic ge-an mínre hláfdigan án marc goldes.

And gelaeste man Aegelrice án púnd, mínum fat-fyllere ; and selle man mínum cnihtum, þá míne stiwardas witon, XL. púnda, and fif púnd intó Eligan, and fif púnd intó Holme, and fif púnd Wulfwarde, Munece, mínum máege, and fif pund Aelfraege, mínre sáemestran. And ic wille þæt man selle þæt land aet Walsinga-háme, swá man deórast maege, and gelaeste man þæt feóh, swá ic gewissod hæbbe. And ic wille þæt man selle þæt land aet Fersa-felda, swá man deórast maege, and recne man Iuncere Brúne án marc goldes, and mid þám láfe scýtte man míne borgas. And ic ge-an Aelfwine, mínum preoste aet Walsinga-háme XXX. aecera aet Egga-máere, and Uui, Prouast, hæbbe ðone ofer-aestan. And ic ge-an Eádwine, Munece, þá mylne aet Gaey-saete, ðe Ringwáre áhte. And ic ge-

Aelfrige, Preoste, thaet land aet Ryge-dúne, the ic bóhte Leófwine. And ic ge-an tha mylne the Wulnóth áhte to St. Eádmunde. And ic ge-an Sibrihte thaet land the gebóhte on Múlan-túne. And ic ge-an thaet fen the urlac me sealde into Aelmháme, tham preostum to fod-
 l. And ic ge-an into Hoxne, tham preostum, an thud-
 d-werth fen. And ic ge-an thaet fen the Aelfric me
 lde, into Holme. And ic ge-an thone hege binnon
 rthwice, for miare saule, and for ealra the hit me ge-
 on, into St. Eádmunde. And ic ge-an thone hege bin-
 n Lundene into St. Pétre. And ic ge-an Iyncere Brúne
 set healf-thúsend fen.

 II.

† Ic Lufa, mid Godes gife *Ancilla Domini*, wæs sēcende
 l smeágende, ymb míne saul-thearfe, mid Ceólnóthes,
 rcebiscopes, getheáhte, and thára hīga aet Cristes-Circan :
 lle ic gesellan of tham aerfe the me God forgeáf, and
 ae frýnd to gefultemedon, aelce geáre, LX. ambra maltes,
 l CL. hláfa, L. hwitra hláfa, CXX. aelmes-hláfa, an
 ther, an swín, IV. wethras, II. wága spices and cýses,
 um hígum to Cristes-Circean, for míne saule, and mínra
 ónda and mága, the me to Gode gefultemedon; and
 set síe simle to *Adsumsio S. Mariae*, ymbe XII. monath-
 le : swá-hwelc mann swá this land haebbe, mínra aersfenu-
 na, this agyfe, and mittan fulne huniges, X. . . . es, XX.
 1-fugas,

† Ic Ceólnóth, mid Godes gife Aercebisc., mid Cristes
 le-tácne this faestnie and wíte.

Beágmund, Pr., gethafie and midwíte.

Beornfrith, Pr., gethafie and midwíte.

Wealhhere, Pr. Swithberht, Diác.

Osmund, Pr. Beornheáh, Diác.

Deimund, Pr. Aethelmund, Diác.

Aethelwald, Diác. Wighelm, Diac.
 Werbald, Diác. Lubo.
 Sifred, Diác.

† Ic Lufa, eáthmód Godes þiwiwen, þás fore-cwedenan gód and þás aelmessan gesette and gefestnie of mínum aerfe-lande aet Mundling-háme þám hígum tó Crístes-Cirican; and ic bidde, and, on Godes lifendes naman, bebeóde þám men the this land and this aerfe haebbe aet Mundling-háme thaet he þás gód forthláeste oth worulde ende. Se mann se this healdan wile, and læstan thaet ic beboden haebbe on þissum gewrite, sý him geseald and gehealden seó heofonlice bletsung; se his forwyrne oththe hit agéle, sý him geseald and gehealden helle-wíte, búte he tó fulre bóte gecerran wille, Gode and mannum. *Uene ualete.*

XXIII. CONCERNING RANKS.

BE LEOD-GETHINGTHUM AND LAGE. OF THE PEOPLE'S RANKS AND LAW.

1. Hit wæs hwílum, on Engla lágum, thaet leód and lágu fór be gethingthum, and tha wæron theód-witan weorthscipes wyrthe, aelc be his maethe, eorl and ceorl, thegen and theóden.
2. And gif ceorl getheáh, thaet he haefde fullice fif hída ágenes landes, cirican and cycenan, bell-hús and burh-geát-setl, and sunder-nóte on cynges healle, thónne wæs he thónon-forth thegen-rihtes weorthe.
3. And gif thegen getheáh, thaet he thenode cynge, and his rád-stefne, rád on his hirede; gif he thónne haefde thegen the him filigde, the tó cinges út-ware, fif hýda

naefde, and on cinges sele his hláforde thenode, and þriwa mid his aerende gefóre to cinge; se móste syththan, mid his fore-áthe, his hláford aspelian, aet mistlican neóðan, and his onspaece geraecan mid rihte, swá-hwaér-swá he sceolde.

4. And se-þe swá gethogenne for-wyrhtan naefde, swóre for sylfne aefter his rihte, oththe his þólode.

5. And gif þegen getheáh, þæt he wearth to eorle, þónne wæs he syththan eorl-rihtes weorthe.

6. And gif massere getheáh, þæt he ferde þriga ofer wid-sæc be his ágenum craefte, se wæs þónne syththan hegen-rihtes weorthe.

7. And gif leornere wære, þæt þurh lare gethuge, þæt he háð haefde, and thenode Críste; se wæs þónne syththan maethe and munde swá micelre wurthe, swá þónne þám háde gebyrede mid rihte, gif he hine heolde swá-swá he sceolde; búton he for-worhte, þæt he þære id-nóte nóðian ne móste.

8. And gif hit gewurthe, þæt man gehádedum, oththe l-þeódigum, ahwaér gederode, wordes oththe weorces; þónne gebyrede cinge and bisceope, þæt hig þæt be-
n, swá hig rathost mihton.



XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

AETHELBIHRTES DOMAS. THE LAWS OF KING AETHELBIHRT.

IS SYNDON THA DOMAS THE AETHELBIHRT CYNING ASETTE ON
AUGUSTINUS DAEGE.

THESE ARE THE DOOMS WHICH KING AETHELBIHRT ESTABLISHED IN THE
DAYS OF AUGUSTINE.

1. Godes feóh and cyrican, XII. gylde. Biscopas feóh, XI. gylde. Preostas feóh, IX. gylde. Diácones feóh, VI. gylde. Clerices feóh, III. gylde. Cyric-frith, II. gylde. Mynsteres frith, II. gylde.
2. Gif cyning his leóde tó him geháteth, and heom man *þa*er yfel gedó, II. bóte, and cyninge, L. scillinga.
3. Gif cyning aet mannes hám drinceth, and *þa*er man lýswes hwaet gedó, II. bóte gebéte.
4. Gif fri-mann cyninge stelth, IX. gylde forgelde.
5. Gif in cyninges túne man mannan ofsláeth, L. scill. gebéte.
6. Gif man frigne mannan ofsláeth, cyninge L. scill. tó drihten-beáge.
7. Gif cyninges ambiht-smith, oththe laad-rinc mannan ofsláeth, meduman leód-gylde forgelde.
8. Cyninges mund-byrd, L. scillinga.
9. Gif fri-mann fréum stelth, III. gebéte; and cyning áge *þa*et wite and ealle *þa* áehtan.
10. Gif man with cyninges maegden-mann gelicgeth, L. scillinga gebéte.
11. Gif heó grindende *þe*owa sie, XXV. scillinga gebéte. Seó *þ*ridde, XII. scillingas.
12. Cyninges féd-esl XX. scillinga forgelde.

3. Gif on eorles túne man mannan ofsláeth, XII. scill. éte.
4. Gif with eorles byrelan man gelicgeth, XII. scill. ge-
þe.
5. Ceorles mund-byrd, VI. scillingas.
6. Gif with ceorles byrelan man gelicgeth, VI. scillingum
éte; aet þháere othere þheowan, L. sceatta; aet þháere
ddan, XXX. sceatta.
7. Gif man in mannes tún áerest ge-yrneth, VI. scil-
um gebéte; se-þhe aefter yrneth, III. scillingas; sithth-
gehwilc, scilling.
8. Gif man mannan waepnum bebyreth þháer ceás
rthe, and man náenig yfel ne gedéth, VI. scillingum
éte.
9. Gif wég-reáf sie gedón, VI. scillingum gebéte.
0. Gif man þhone mann ofsláeth, XX. scillingum ge-
þe.
1. Gif man mannan ofsláeth, medume leód-gyld, C.
inga gebéte.
2. Gif man mannan ofsláeth aet openum graefe, XX.
inga forgelde, and in XL. nihta ealne leód forgelde.
3. Gif bána of lande gewiteth, þhá máegas healfne leód
eldon.
4. Gif man frígne mann gebindeth, XX. scillingum ge-
þe.
5. Gif man ceorles hláf-áetan ofsláeth, VI. scillingum
éte.
6. Gif laet ofsláeth þhone selestan, LXXX. scill. for-
ge; gif þhone othere ofsláeth, LX. scillingum for-
ge; þhone þhridan, XL. scillingum forgelde.
7. Gif fri-mann edor-brecþe gedéth, VI. scillingum
éte.
8. Gif man inne feoh genimeth, se mann III. gylde
éte.
9. Gif fri-mann edor gegangeth, IV. scillingum gebéte.

30. Gif man mannan ofslæhth, ágene scaette, and unfacne feó gehwilce gylde.

31. Gif fri-mann with friges mannes wif gelicgeth, his wér-gylde abicge, and other wif his ágenum scaette begete, and thaem othrum aet hám gebrenge.

32. Gif man riht ham-scýld þurhstinth, mid weorthe forgelde.

33. Gif feax-fang geweortheth, L. sceatta tó bóte.

34. Gif bānes blice weortheth, III. scillingum gebéte.

35. Gif bānes bite weortheth, IV. scillingum gebéte.

36. Gif seó uterre hion gebrocen weortheth, X. scillingum gebéte.

37. Gif bú-tú sien, XX. scillingum gebéte.

38. Gif eaxle gelaemed weortheth, XXX. scillingum gebéte.

39. Gif eāre of weortheth aslegen, XII. scill. gebéte.

40. Gif other eāre ná-wiht gehýreth, XXV. scill. gebéte.

41. Gif eāre-þirel weortheth, III. scill. gebéte.

42. Gif eāre sceāred weortheth, VI. scill. gebéte.

43. Gif eāge of weortheth, L. scillingum gebéte.

44. Gif muth oththe eāge wóh weortheth, XII. scill. gebéte.

45. Gif násu-þirel weortheth, IX. scillingum gebéte.

46. Gif hit sie án hleór, III. scill. gebéte.

47. Gif bú-tú þirelu sien, VI. scill. gebéte.

48. Gif násu aelcor sceāred weortheth, gehwilc VI. scill. gebéte.

49. Gif þirel weortheth, VI. scill. gebéte.

50. Se-þe cin-bán for-slaehth, mid XX. scillingum forgelde.

51. Aet þám feower tóthum fyrestum, aet gehwilcum VI. scillingas; se tóth se þám bí-standeth IV. scill.; se-þe thónne bí þám standeth III. scill.; and thónne siththan, gehwilc, scilling.

52. Gif *spraec awyrd weortheth*, III. *scillingas*. Gif *wido-bán gebrocen weortheth*, VI. *scill. gebéte*.

53. Se-*þe earm þurhstinth*, VI. *scillingum gebéte*. Gif *earm forbrocen weortheth*, VI. *scill. gebéte*.

54. Gif *man þuman of-aslæhth*, XX. *scill.* Gif *þuman-nægl of weortheth*, III. *scill. gebéte*. Gif *man scýte-finger of-aslæhth*, VIII. *scill. gebéte*. Gif *man middel-finger of-aslæhth*, IV. *scill. gebéte*. Gif *man gold-finger of-aslæhth*, VI. *scill. gebéte*. Gif *man þone lytlan finger of-aslæhth*, XI. *scill. gebéte*.

55. Aet *þám næglum gehwileum*, *scilling*.

56. Aet *þám laestan wite-wamme*, III. *scillingas*; and *aet þám máran*, VI. *scill.*

57. Gif *man otherne mid fyste in náse slæhth*, III. *scill.*

58. Gif *dynt sie*, *scilling*. Gif *he heáhre handa dynte onféhth*, *scill. forgelde*.

59. Gif *dynt sweart sie búton wædum*, XXX. *sceatta gebéte*.

60. Gif *hit sie binnon wædum*, *gehwile XX. sceatta gebéte*.

61. Gif *hrif-wúnd weortheth*, XII. *scill. gebéte*. Gif *he þurh-þirel weortheth*, XX. *scill. gebéte*.

62. Gif *man gegemed weortheth*, XXX. *scill. gebéte*.

63. Gif *man ceár-wúnd sie*, III. *scill. gebéte*.

64. Gif *man gecyndelic lim awyrdeth*, *þrym leúd-gyldum hine man forgelde*. Gif *he þurhstinth*, VI. *scill. gebéte*. Gif *man in-bestinth* VI. *scill. gebéte*.

65. Gif *þeoh gebrocen weortheth*, XII. *scillingum gebéte*; gif *he healt weortheth*, *þaær móton frýnd séman*.

66. Gif *rib forbrocen weortheth*, III. *scill. gebéte*

67. Gif *man þeoh þurhstinth*, *stice gehwilce*, VI. *scillingas*. Gif *ofer ynce*, *scilling*; *aet twám yncum*, *twégen*; *ofer þry*, III. *scill.*

68. Gif *wælt-wúnd weortheth*, III. *scillingas gebéte*.

69. Gif *fót of weortheth*, L. *scillingum forgelde*.

70. Gif seó mycle tá of weortheth, X. scillingum forgelde.

71. Aet þám othrum táum gehwílcum, healf-gylde, eal-swá aet þám fingrum ys cwiden.

72. Gif þáære myclan táan náegl of weortheth, XXX. sceatta tó bóte; aet þám othrum gehwílcum, X. secattas gebéte.

73. Gif fri-wif, loc-bore, lýswes hwaet gedéth, XXX. scill. gebéte.

74. Maegth-bót sie swá friges mannes.

75. Mund þáære betstan widuwan eorlcundre, L. scillinga gebéte. Þáære othre XX. scill.; þáære þriddan, XII. scill.; þáære feórthan, VI. scill.

76. Gif man widuwan unágne genimeth, II. gylde seó mund sie.

77. Gif man maegthe gebicgeth ceápe, geceápod sý, gif hit unfacne is; gif hit þónne facne is, eft þáær aet hámbrengre, and him man his scaet agefe.

78. Gif heó cwic bearn gebyreth, healfne scaet áge, gif ceorl áer swylteth.

79. Gif mid bearnum bugan wille, healfne scaet áge.

80. Gif ceorl ágan wille, swá án bearn.

81. Gif heó bearn ne gebyreth, faedering-maegas feoh ágan, and morgen-gyfe.

82. Gif man maegth-mann nýde genimeth, þám ágende L. scillinga, and aeft aet þám ágende, sinne willan, aet-gebigce.

83. Gif heó othrum men in scaet beweddod sie, XX. scillinga gebéte.

84. Gif gaengang geweortheth, XXXV. scillinga; and cýninge XV. scillingas.

85. Gif man mid esnes cwenan gelicgeth bé cwicum ceorle, II. gebéte.

86. Gif esne othere ofsláeth unsýnnigne, ealne weorth forgelde.

87. Gif esnes eáge, and fót, of weortheth aslegen, ealne weorth him forgelde.

88. Gif man mannes esne gebindeth, VI. scill. gebéte.

89. Theowes wég-reáf sie III. scillingas.

90. Gif theow steleth, II. gylde gebéte.

HLOTHHAERES AND EADRICES DOMAS.

THE LAWS OF KINGS HLOTHHAERE AND EADRIC.

THIS SYNDON THA DOMAS THE HLOTHHAERE AND EADRIC
CANTWARA CYNINGAS ASETTON.

● THESE ARE THE DOOMS WHICH HLOTHHAERE AND EADRIC, KINGS OF THE
KENTISH-MEN, ESTABLISHED.

Hlothhaere and Eádríc, Cantwara Cyningas, ýcton thá
sē, thá-the heora aldoras sēr geworhton, thyssum
dómum the hér-aefter secgath :

1. Gif mannes esne eorlcundne mannan ofsleá, tháne
the sie, threom hundum scill. gelde se ágend, tháne bānan
agefe, and dó tháer threó man-wyrth tó.

2. Gif se bāna oth-byrste, feórthe man-wyrth he tó-
gedó, and hine gecaenne mid gódum sēwdum, thaet he
thane bānan begetan ne mihte.

3. Gif mannes esne frígne mannan ofsleá, tháne the
sie, hund scillinga gelde se ágend, tháne bānan agefe, and
other man-wyrth tháer-tó.

4. Gif bāna oth-byrste, twám man-wyrthum hine man
forgelde ; and hine gecaenne mid gódum sēwdum, thaet he
thane bānan begetan ne mihte.

5. Gif fríg-mann mannan forstele ; gif he eft cume, ster-
melda secge an andweardne ; gecaenne hine gif he maege ;
haebbe thára freóra rím sēwda-manna, and sēne mid an
áthe, aeghwilc mann aet thám túne the he tó-hýre ; gif he
thaet ne maege, gelde swá he genóh áge.

6. Gif ceorl acwele bé libbendum wífe and bearne, riht

is *ṭ*haet hit, *ṭ*haet bearn, meder folrige; and him man an his faedering-maægum wilsumne byrigan geselle, his feoh tó healdanne oth-*ṭ*haet he X. wintra síe.

7. Gif man othrum men feoh forstele, and se ágend hit eft aet-fó; getéme tó cyninges sele, gif he maege, and *ṭ*hane aet-gebrengre, *ṭ*he him sealde; gif he *ṭ*haet ne maege, læte án, and fó se ágend tó.

8. Gif man otherne sace tihte, and he *ṭ*hane mannan móte an methle oththe an *ṭ*hinge, symble se mann *ṭ*hám othrum byrigan geselle, and *ṭ*hám riht awyrce *ṭ*he tó heom Cantwara déman gescrifon.

9. Gif he *ṭ*hónne byrigan forwaerne, XII. scillingas agelde *ṭ*hám cyninge, and síe seó sacu swá open swá heó aér wæs.

10. Gif man otherne tihte; siththan he him byrigan gesealdne haebbe, and *ṭ*hónne ymb III. niht gesécon heom saemend, búton *ṭ*hám ufor leófre síe, *ṭ*he *ṭ*há tihtlan áge: siththan seó sacu gesémed síe, an seofan nihtum se mann *ṭ*hám othrum riht gedó, gecweme an feó oththe an áthe, swá-hwaether-swá him leófre síe; gif he *ṭ*hónne *ṭ*haet nylle, gelde *ṭ*hónne C. búton áthe: siththan áne nihte ofer *ṭ*haet, geséme síe.

11. Gif man mannan an othres flette mán-swara háte, oththe hine mid bismaer-wordum scandlice gréte, scilling agelde *ṭ*hám *ṭ*he *ṭ*haet flet áge, and VI. scill. *ṭ*hám *ṭ*he *ṭ*haet word tó-gecwaède, and cyninge XII. scill. forgelde.

12. Gif man othrum steóp asette, *ṭ*hær menn drincon búton scylde an eald-riht, scill. agelde *ṭ*hám *ṭ*he *ṭ*haet flet áge, and VI. scill. *ṭ*hám *ṭ*he man *ṭ*hane steóp aset, and cyninge XII. scill.

13. Gif man waepn abregde *ṭ*hær menn drincon, and *ṭ*hær man nán yfel ne déth; scilling *ṭ*hám *ṭ*he *ṭ*haet flet áge, and cyninge XII. scill.

14. Gif *ṭ*haet flet geblódgad wyrthe, forgylde *ṭ*hám men his mund-byrd, and cyninge L. scill.

15. Gif man cuman feorme III. niht an his ágenum háme, ceáp-man oththe otherne ðe sie ofer mearce cumen, and hine ðhónne his méte féde, and he ðhónne áenigum men yfel gedó, se mann ðhane otherne aet rihte gebrenge, oththe riht for-wyrce.

16. Gif Cantwara áenig in Lunden-wic feóh gebycge, haebbe him ðhónne twégen oththe ðhreó unfacne ceorlas tó gewitnesse, oththe cyninges wic-geréfan. Gif hit man eft aet ðhám men in Cent aet-fó, ðhónne táeme he, tó wice tó cynges sele, tó ðhám men ðe him sealde, gif he ðhane wite, and aet ðhám teáme gebrengan maege; gif he ðhaet te maege, gecythe ðhónne in weofode, mid his gewitena num, oththe mid cyninges wic-geréfan, ðhaet he ðhaet feóh ndeornunga his cuthan ceápe in wice gebóhte, and him man hónne his weorth agefe; gif he ðhónne ðhaet ne maege ecythan mid rihtre canne, læte ðhónne án, and se ágend b-fó.

INES DOMAS.

KING INE'S LAWS.

Ic, Ine, mid Godes gife West-Seaxena Cyning, mid ge-
reáhte and mid láre Cénredes mines faeder, and Heddes
ínes biscopes, and Eorcenwaldes mines biscopes, mid
llum mínum ealdormannum, and ðhám yldestan witum
ínre ðheóde, and eác micelre gesamnunge Godes ðheowa,
aes smeágende be ðhaere háele úrra sawla, and be ðhám
athole úres ríces; ðhaette riht áew and rihte cyne-
ómas ðhurh úre folc gefaestnode and getrymede wáeron;
haette náenig ealdormanna, ne us under-gethæodedra, aef-
er-ðhám wære awendende ðhás úre dómas.

BE GODES THEOWA REGOLE.

OF THE RULE OF GOD'S SERVANTS.

I. Aerest, we bebeódath ðhaette Godes ðheowas heora

riht-regol on riht healdon. Aefter-þám, we bebeóðað
þaette ealles folces áow and dómas þus sien geheald-
ene:

BE CILDUM.

OF CHILDREN.

2. Cild binnan þritigum nihta sie gefullod. Gif hit
swá ne sie, XXX. scill. gebéte. Gif hit þónne sie dead
búton fulluhte, gebéte he hit mid eallum þám the he áge.

BE SUNNAN-DAEGES WEORCUM.

OF SUNDAY WORKING.

3. Gif þeow-man wyrce on Sunnan-daeg be his hláfordes
háese, sie he freó; and se hláford gesylle XXX. scill. tó
wite. Gif þónne se þeowa bútan his gewitnesse wyrce,
þhólie his hýde, oththe hýd-gyldes. Gif þónne se frigea
þý daege wyrce búton his hláfordes háese, þhólie his
freótes, oththe sixtig scillingas; and preost sie twý-scyldig.

BE STALE.

OF STEALING.

7. Gif hwá stalige, swá his wif hit nyte, and his bearn,
gesylle LX. scill. tó wite. Gif he þónne stalige on gewit-
nesse ealles his hiredes, gangon hie ealle on þeowet. X.
wintra cniht maeg beón þýfthe gewita.

BE GEFANGENUM THEOFUM.

OF THIEVES SEIZED.

12. Gif þeóf sie gefangen, swelte he deathe, oththe his
líf be his wére man alýse.

BE FORSTOLENUM FLAESCE.

OF STOLEN FLESH.

17. Se-þe forstolen flaesc findeth and gedyrneth, gif he
dear, he mót mid áthe gecythan þaet he hit áge. Se-þe
hit ofspýrath, he áh þaet meld-feóh.

BE FEORRAN CUMENUM MEN BUTAN WEGE GEMETTUM.

OF A MAN COMING FROM AFAR FOUND OUT OF THE HIGHWAY.

20. Gif feorcund mann, oththe fremed, bútan wége geond wudu gange, and ne hryme, ne horn bláwe, for ðheóf he biþ tó prófianne, oththe tó sleánne, oththe tó álýsanne.

BE FUNDENES CILDES FOSTRE.

OF FOSTERING A FOUNDLING.

26. Tó fundenes cildes fostre, ðy formán geáre, gesylle man VI. scill.; ðy aefterran, twelf; ðy ðriddan, XXX.; siththan, be his wlite.

BE THEOF-SLIHTE; THAET HE THAET MOTE ATHE GE CYTHAN.

OF SLAYING A THIEF; THAT HE THAT MUST PROVE ON OATH.

35. Se-ðe ðheóf slihþ, he mót áthe gecythan ðaet he hine fleóndne for ðheóf sloge, and ðaes deadan mægás him swerian unceáses áth. Gif he lit ðhonne dyrne, and sie eft yppe, ðhonne forgylde he hine.

BE THEOFES ONFANGE, AND HINE MAN THONNE FORLAETE.

OF TAKING A THIEF, AND THEN LETTING HIM GO.

36. Se-ðe ðheóf geféhþ, oththe him man gefangenne agyfþ, and he hine ðhonne alaete, oththe ðá ðyfþe ge-dyrne, forgylde ðhone ðheóf be his wére. Gif he ealdor-man sie, ðhólie his scýre, búton him cyning árian wille.

BE THAM-THE RIHT-GESAMHIWAN BEARN HAEBBON, AND

THONNE SE WER GEWITE.

IN CASE LAWFULLY MARRIED PERSONS HAVE A CHILD, AND THEN THE HUSBAND DIE.

38. Gif ceorl and his wif bearn haebbon gemaene, and fere se ceorl forth, haebbe seó modor hire bearn and féde; agyfe hire man VI. scill. tó fostre; cú on sumera, oxan on wintra. Healdon ðá mægás ðhone frum-stól oth-ðaet hit gewintred sie.

BE CEORLES WEORTHIGE.

OF A CEORL'S CLOSE.

40. Ceorles weorthig sceal beón wintres and sumeres

betýned. Gif he biþ untýned, and receth his neáh-gebúres ceáp in on his ágen geát, náh he aet þám ceápe nán-wuht; adrife hine út, and þólie þone aef-wyrdlan.

BE CEORLES GAERS-TUNE.

OF A CEORL'S MEADOW.

42. Gif ceorlas gaers-tún haebbon gemaénne, oththe other gedál-land tó týnanne, and haebbon sume getýned heora dæl, sume naebbon, and eton ceáp heora gemaenan aeceras oththe gaers; gán þá þónne the thaet geát ágon, and gebéton þám othrum, the heora dæl getýned haebbon, þone aef-wyrdlan the thaer gedón sie, and abidden him aet þám ceápe swylc riht swylce hit cyn sie. Gif þónne hrýthera hwylc sie the hegas brece, and gá in gehwær, and se hit nolde gehealdan se hit áge, oththe ne maege; nime se-the hit on his aecere gemete and ofslea, and nime se ágen-friga his fel and flaesc, and þólie thaes othres. —

BE WUDU-BAERNE.

OF WOOD-BURNING.

43. Þónne man beám on wuda forbaerne, and weorthe yppe on þone the hit dyde, gylde he full-wite; gesylle LX. scill., forthám-the fyr biþ theóf. Gif man afylle on wuda wel-manige treowa, and wyrth eft undyrne, forgylde III. treowu, aelc mid XXX. scill. Ne thearf he heora má gyldan, wære heora swá fela swá heora wære; forthón seó aecs biþ melda, nalles theóf.

BE GEHWELCES CEAPES ANGELDE.

OF THE 'ANGYLD' OF ALL KINDS OF CATTLE.

56. Gif man hwylcne ceáp gebycge, and he þónne onfinde him hwylce unhæle on binnon XXX. nihta, þónne weorpe þone ceáp tó handa, oththe swerige thaet he him nán facn on nyste, þá he hine him sealde.

AELFREDES DOMAS.

THE LAWS OF KING ALFRED.

... Ic, thá, Aelfred, Cyning, thás tógaedere gegaderode, and awritan het manige thára the úre fore-gengan heoldon, thá-the me licodon; and manige thára the me ne licodon, ic awearp mid mínra witenas getheáhte, and on othre wísan bebeád tó healdanne; forthám ic ne dorste gethrístlaécan thára mínra awiht feala on gewrit settan, forthám me wæs uncuth hwaet thaes thám lician wolde the aefter us wæron. Ac thá the ic gemette, ather-oththe on Ines daege mínes máeges, oththe on Offan, Myrcena Cyninges, oththe on Aethelbryhtes, the áerest fulluht onfeng on Angel-cynne, thá the me rihtoste thúhton, ic thá hér-on gegaderode, and thá othre forlet.

Ic, thá, Aelfred, West-Seaxna Cyning, eallum mínum wítum thás ge-eówde, and hí thá cwaedon thaet him thaet lícode eallum tó healdanne.

BE ATHUM AND BE WEDDUM.

OF OATHS AND OF 'WEDS.'

1. Aet áerestan we lárath, thaet maest thearf is thaet aeghwylc mann his áth and his wed wærlice healde. Gif hwá tó hwaethrum thissa genyd sie on-wóh, oththe tó hláford-searwe, oththe tó áenigum unrihtum fultume; thaet is thónne rihtre tó aleóganne thonne tó geláestanne. Gif he thónne thaes weddie the hym riht sie tó geláestanne and thaet aleóge, sylle mid eáthmódum his waepnu and his áehta his freóndum tó gehealdanne, and beó feowertig nihta on carcerne on cyninges túne: throwige thaer swá biscop him scrife; and his máegas hine fédon, gif he-self méte naebbe. Gif he máegas naebbe, oththe thone méte naebbe, féde cyninges geréfa hine. Gif hine man tó-genýdan scyle, and he elles nylle, gif hine man-gebinde, thóilige his waepna and his yrfes. Gif hine man ofslea,

licgge he orgylde. Gif he út-othfleó áer þám fyrste, and hine man gefó, síe he feowertig nihta on carcerne swá he áer sceolde. Gif he þónne lósige, síe he aflýmed and síe amaensumod of eallum Cristes ciricum. Gif þáer þónne other mennisc borh síe, bête þhone borh-bryce swá him riht wísie, and þhone wed-bryce, swá him his scrift scrife.

BE CIRICENA SOCNUM.

OF CHURCH-'SOONS.'

2. Gif hwá þára mynster-háma hwylcne, for hwylcere scylde, geséce, the cyninges feorm tó-belimpe, oththe otherne freóne hyred the ár-wyrthe síe, áge he þreóra nihta fyrst him tó gebeorganne, búton he þhingian wille. Gif hine man on þám fyrste ge-yflige mid slege, oththe mid bende, oththe þurh-wúnde, bête þára aeghwylc mid rihte theódscipe, ge mid wére ge mid wíte; and þám hiwum hund-twelftig scill., ciric-frithes tó bóte; and naebbe his ágne forfangen.

BE NUNNAN HAEMEDE.

OF FORNICATION WITH A NUN.

8. Gif hwá nunnan of mynstre út-alaéde bútan cyninges lýfnesse oththe biscopas, gesylle hund-twelftig scill., healf cyninge, healf biscope, and þáære cirican hláforde the þá nunnan áge. Gif heó leng libbe þonne se-the hi út-lædde, náge heó his yrfe awiht. Gif heó bearn gestryne, naebbe thaet thaes yrfe ná máre þonne seó modor. Gif hire bearn man ofsleá, gylde cyninge þára medren-mæga dæl; faedren-mægum heora dæl man agife.

BE WUDA BAERNETE.

OF THE BURNING OF WOOD.

12. Gif man othres wudu baerneth oththe heáweth un-álýfedne, forgyld ealc greát treow mid V. scill., and siththan, aeghwylc, síe swá fela swá heora síe, mid V. paeningum, and XXX. scill. tó wíte.

BE DUMBRA MANNA DAEDUM.

OF DUMB MEN'S DEEDS.

14. Gif man síc dumb oththe deáf geboren, ðæt he ne mæge his synna onsecgan ne andettan, bête se faeder his misdæda.

BE-THAM GIF MAN OF MYRAN FOLAN ADRIFTH OTHTHE CUS
CEALF.

IN CASE ANY ONE DRIVE OFF A MARE'S FOAL OR A COW'S CALF.

16. Gif man cú oththe stód-mýran forstele, and fólán oththe cealf of-adrife, forgyld e mid scill., and ðá moder be heora weorthe.

BE PREOSTA GEFEOTHE.

OF THE FIGHTING OF PRIESTS.

21. Gif preost othere mann ofsleá, weorpe man tó handa eall ðæt he him hámes bóhte, and hine biscop onháðige : ðónne hine man of ðám mynstre agyfe, búton se hláford ðone wér fore-þingian wille.

BE HUNDES SLITE.

OF TEARING BY A DOG.

23. Gif húnd mann to-slite oththe abite, aet forman misdæde, gesylle VI. scill., gif he him méte sylle; aet aefterran cyrre, XII. scill.; aet ðriddan, XXX. scill. Gif aet ðissa misdæda hwylcere se húnd lósige, gá ðeós bót hwaethere forth. Gif se húnd má misdæda gewyrce, and he hine haebbe, bête be fullum wére, swá dolh-bóte swá he wyrce.

BE NEATENA MISDAEDUM.

OF MISDEEDS BY CATTLE.

24. Gif neát mann gewúndige, weorpe ðæt neát tó handa, oththe fore-þingie.

BE BOC-LANDUM.

OF 'BOC-LANDS.'

41. Se mann se-ðe bók-land haebbe, and him his mægás

leáðan. ðonne se ðaet he hit ne móste syllan of his mæg-þing. gif ðaer bið gewrit oððe gewitnes ðaet hi ðara manna forbod wære ðe hit on fruman geþrindon, and ðara ðe hi him sealdon, ðaet he swá ne moge: and ðaet ðonne on cyninges and on biscepes gewinnesse gerece man, beforan his mægum.

DE FAKETHUM.

OF FICKS.

42. Eác we beóðað: se mann se-ðe his gefán hám-sitendne wite. ðaet he ne feóhte aerþám-ðe he him rihtes biðde. Gif he mæges haebbe ðaet he his gefán beride, and hine inne besitte, gehealde hine VII. niht inne, and hine on ne feóhte, gif he inne geþólian wille; and ðonne ymb VII. niht, gif he wille on hand gán, and his waepnu syllan, gehealde hine XXX. nihta gesúndne, and hine his mægum gebóðie and his freóndum. Gif he ðonne cirican ge-yrne, se ðonne be ðære cirican áre, swá we aer bufan cwaedon. Gif he ðonne ðaes mægenes ne haebbe ðaet he hine inne besitte, ride to þám ealdormen, and biðde hine fultumes. Gif he him fultumian ne wille, ride to cyninge aer he feóhte. Eác-swylce gif man becume on his gefán, and he hine aer hám-faestne ne wite; gif he wille his waepnu syllan, hine man gehealde XXX. nihta, and hine his freóndum gecyðe; gif he ne wille his waepnu syllan, ðonne mót he feóhtan on hine. Gif he wille on hand gán, and his waepnu syllan, and hwá ofer ðaet on hine feóhte, gylde swá wér swá wúnde, swá he gewyrce, and wite, and haebbe his mæg forworht. Eác we cwethað ðaet man móte mid his hláforde feóhtan orwige, gif man on ðone hláford feóhte; swá mót se hláford mid ðý men feóhtan. Aester ðære ilcan wisan man mót feóhtan mid his geborene mæge, gif hine man on-wóh onfeóhteth, búton with his hláforde; ðaet we ne lýfath. And man mót feóhtan orwige, gif he gemeteth oðerne aet his sœwum

betýnedum durum oththe under ánre reón, oththe aet déhter aewum-borenre, oththe aet his swuster aewum-nre, oththe aet his meder ðe wære tó aewum wife ifen his faeder.

AETHELSTANES DOMAS.

THE LAWS OF KING AETHELSTAN.

I.

BE MYNETERUM. OF MONEYS.

1. Thrida: ðæt án mynet sý ofer eall ðaes cynges eald, and nán mann ne mynetige bútan on porte. And se myneter e ful wurde, sleá man of ðá hand ðe he st ful mid worhte, and sette uppan ðá mynet-smithth-and gif hit ðónne tyhtle sý, and he hine ladian wille; ne gá he tó ðám hatan isene, and ládige ðá hand ðe man tyhth ðæt he ðæt facen mid worhte. And he on ðám ordále ful wurthe, dó man ðæt ilce swá ær beforan cwaeth.

in Cantwara-byrig VII. myneteras, IV. ðaes cynges, II. ðaes biscopes, I. ðaes abbodes.

ó Hrófe-ceastre III.; II. ðaes cynges, and I. ðaes opes.

ó Lunden-byrig VIII.

ó Winta-ceastre VI.

ó Læwe II.

ó Haestinga-ceastre I.

óther tó Cisse-ceastre.

ó Hám-túne II.

ó Waer-háme II.

ó Exe-ceastre II.

ó Scaftes-byrig II.

óles, tó ðám othrum burgum I.

IV.

DOM BE HATAN ISENE AND WAETRE.

DOOM CONCERNING HOT IRON AND WATER.

7. And of þām ordále we bebeódath Godes bebodum, and þaes arceb., and ealra biscopa: þæt nán mann ne cume innon þære cyrican siththan man þæt fyr in-byrth, the man þæt ordál mid hætan sceal, búton se maesse-preost, and se-þe þær-tó gán sceal; and beó þær gemetne nygon fét of þām stacan to þære mearce, be þaes mannes fótum the þær-tó gaeth. And gif hit þonne waeter sý, hæte man hit oth hit hleówe to wylme, and sý þæt al-faet isen oththe aeren, leáden oththe láemen. And gif hit ánfeald tyhtle sý, dufige seó hand aefter þām stáne oth þá wriste; and gif hit thrýfeald sý, oth þone elbogan. And þonne þæt ordál géaro sý, þonne gán twégen menn inn of aegþre healfe; and beón hig án-raede þæt hit swá hat sý swá we aer cwaedon. And gán inn emn-fela manna of aegþre healfe, and stande on twá healfa þaes ordáles andlang þære cyrican; and þá beón ealle faestende, and fram heora wife gehealdene þære nihte; and sprengse se maesse-preost hálig-waeter ofer hig ealle, and heora aelc abyrige þaes hálig-waeteres, and sylle heom eallum cyssan béc and Cristes ródetác; and ná bette nán mann þæt fyr ná leng þonne man þá hálgunge onginne; ac licge þæt isen uppan þām glédan oth þá aeftemestan Collectum; lecge hit man syththan uppan þām stapelan; and ne sý þær nán other spæc inne búton þæt hig biddon God Aelmihtigne georne þæt he þæt sótheeste geswytelie. And gá he to; þæt in-seglige man þá hand, and sette man ofer þone thriddan daeg, swá-hwaether-swá heó beó fúl swá clæn binnan þām insegle. And se-þe þás láge abrece, beó þæt ordál on him forad, and gylde þám cyninge CXX. scill. to wite.

EADMUNDES DOMAS.

THE LAWS OF KING EDMUND.

BE WIFMANNES BEWEDDUNGE.

OF BETROTHING A WOMAN.

1. Gif man mæden, oththe wif weddian wille, and hit swá hire and freóndum gelicige, ðhónne is riht ðaet se brýd-guma, aefter Godes rihte, and aefter woruld-gerysnum, ærest beháte and on wedde sylle ðám mannnum ðe hire for-sprecan synd, ðaet he on ðá wisan hire geórnige, ðaet he hý aefter Godes rihte healdan wille, swá wer his wif sceal, and aborgion his frýnd ðaet.

2. Aefter-ðám, is tó witanne hwám ðaet foster-leán gebyrige : weddige se brýd-guma eft ðaes ; and hit aborgion his frýnd.

3. ðhónne, syththan, cythe se brýd-guma hwaes he hine ge-unne with-ðám-ðe heó his willan geceóse, and hwaes he hire ge-unne gif heó leng sý ðhónne he.

4. Gif hit swá geforword bith, ðhónne is riht ðaet heó sý healfes yrles wyrthe, and ealles, gif hý cild gemaeno haebbon, búte heó eft wer ceóse.

5. Trymme he eall mid wedde ðaet-ðaet he beháte ; and aborgion frýnd ðaet.

6. Gif hý ðhónne aelces ðinges sám-mæle beón, ðhónne fón mægás tó, and weddian heora mægan tó wífe, and tó riht-lífe, ðám ðe hire gýrnde, and fó tó ðám borge se-ðe ðaes weddes waldend sý.

7. Gif hý man ðhónne út of lande lædan wille on oðres ðhegnes land, ðhónne bith hire raed ðaet frýnd ðá forword habbon ðaet hire man nán wóh tó ne dó, and gif heó gylt gewyrce, ðaet hý móton beón bóte nyhst, gif heó naefth of hwám heó béte.

8. Aet ðám gíftan sceal maesse-preost beón mid rihte, se sceal mid Godes bletsunge heora gesamnunge gederian on ealle gesúndfulnesse.

9. Wel is eác tó warnianne, thaet man wite, thaet by þurh mæg-sibbe tó gelange ne beón; the-laes-the man eft twaeme thaet man aer awóh tósomne gedydon.

CNUTES DOMAS.

THE LAWS OF KING CANUTE.

1. *Ecclesiastical.*

This is seó geraednys the Cnút, Cyning, ealles Engla-landes Cyning, and Déna Cyning, and North-wigena Cyning, mid his witena getheáhte, geraedde, Gode tó lófe and him-sylfum tó cyne-scipe and tó thearfe; and thaet waes on thaere hálgan mid-wintres tide on Wintan-ceastre.

DE DEO, RELIGIONE, ET REGE DEBITE COLENDIS.

1. Thaet is thónne acrest, thaet hí, ofer ealle othre þing aenne God aefre woldan lufian and wurthian, and aenne Cristendóm án-raedlice healdan, and Cnút, Cyning, lufian mid rihtan getrywthan.

EXHORTATIO AD ECCLESIASTICOS, UT SANCTE VIVANT.

6. And we willath thaet aelces hádes menn georne gebugan, aelc tó þám rihte the him tó-gebyrige; and huru-þinga, Godes theowas, bisceopas and abbodas, munecas and mynecena, canonicas and nunnan, tó rihte gebugan, and regollice libban, and daeges and nihtes, oft and gelóme, clypian tó Criste, and for eall Cristen folc þingian georne. And ealle Godes theowas we biddath and láerath, and huru-þinga sacerdas, thaet hí Gode híran, and claennesse lufian, and beorgian heom-sylfum with Godes ýrre, and with thone weallendan bryne the weallath on helle. Full georne hí witan, thaet hí nágon mid rihte þurh haemed-

ag wifes gemánan; and se-*the* *þ*haes geswican wille,
l cláennesse healdan, haebbe he Godes mildse, and tó
 wuld-wurthscipe, s*í* he *þ*hegen-láge wyrthe. And aeg-
 ylc Crísten mann eác, for his Drihtnes ege, unriht-
 med georne forbuge, and godcunde láge rihtlice healde.

DE CONJUGIIS PROHIBITIS.

. And we l*á*erath and biddath, and on Godes naman
 dath, *þ*haet aénig Crísten mann binnan VI. manna sib-
 e on his ágenan cynne aefre ne gewifie; ne on his
 ges l*á*fe *þ*he swá neáh sib wære; ne on *þ*haes wifes
 l-mágan *þ*he he-sylf aér haefde; ne on his gefaederan,
 on gehálgodre nunnan, ne on alaétenre aénig Crísten
 n aefre ne gewífge, ne aénige forligru ahwaér ne be-
 ge; ne ná má wífa *þ*honne án haebbe, and *þ*haet beó
 beweddode wíf; ac beó bé *þ*háere áne *þ*há-hwíle-*þ*he
 libbe, se-*the* wille Godes láge gýman mid rihte, and
 helle bryne beorgan his sawle.

DE DEI JURIBUS, FESTIS, ET JEJUNIIS CONSERVANDIS.

4. And ealle Godes gerihta fyrthrige man georne, eall-
 hit *þ*hearf is. And freólsas and faestena healde man
 ice, and healde man aelces Sunnan-daeges freólsunge
 Saeternes-daeges nóne oth Monan-daeges lihtunge,
 aelcne othere maesse-daeg swá he beboden beó.

DE DIE DOMINICO.

5. And Sunnan-daeges cýpunge we forbeódath eác
 iostlice, and aelc folc-gemót, búton hit for mycelre
 l-*þ*hearfe s*í*; and huntath-fara, and ealra woruldlicra
 rea on *þ*hám hálgan daege geswice man georne.

PIA EXHORTATIO AD CONFESSIONEM ET POENITENTIAM.

3. And we biddath, for Godes lufan, *þ*haet aelc Crísten
 n understande georne his ágene *þ*hearfe; for*þ*hám ealle

we sceolan ænne tīman gebīdan, ƿhōnne us wære leofre
 ƿhonne eall ƿhaet on middan-earde is, ƿhaet we aworhtan,
 ƿhā-hwile-ƿhe we mihtan, georne Godes willan : ac ƿhōnne
 we sceolan habban ānfeald leān ƿhaes ƿhe we on life aer
 geworhtan, wā ƿhām ƿhōnne ƿhe aer ge-eārnode helle wite!
 Ac utan swithe georne fram synnum gecyrran, and ūre
 aelc his misdæda ūrum scriftum geornlice andettan, and
 aefre geswican, and geornlice bētan ; and ūre aelc othrum
 beode ƿhaet we willan ƿhaet man us beode : ƿhaet is rihtlic
 dōm and Gode swithe gecweme, and se bȳth swithe ge-
 saelig ƿhe ƿhone dōm gehȳlt ; forþhām God Aelmihtig us
 ealle geworhte, and eft deópum ceāpe gebóhte, ƿhaet is,
 mid his ágenum life ƿhe he for us eallum sealde.

AD EUCHARISTIAM ET PROBITATEM.

19. Ac aeghwylc Crīsten mann dó swá him ƿhearf is ;
 gȳme his Crīstendōmes georne, and gearwige hine eác tō
 hūsel-gange huru ƿhriwa on geāre ; gehwá hine-sylfne, ƿhe
 his ágene ƿhearfe wille understandan, swá-swá him ƿhearf
 sí. And word and weorc freōnda gehwylc fádige mid
 rihte, and áth and wedd wærlice healde, and aeghwylc
 unriht aweorpe man georne of ƿhissum earde, ƿhaes-ƿhe
 man dōn maege ; and lufige man Godes riht heōnon-forh
 georne wordes and dæde ; ƿhōnne wurthe us eallum Godes
 mildse ƿhe gearuware.

AD FIDELITATEM ERGA DOMINUM.

20. Utan dōn eác georne swá we gyt láeran willath ;
 utan beón á ūrum hláforde holde and getrȳwe, and aefre
 eallum mihtum his wurthscipe ráeran, and his willan ge-
 wyrcan ; forþhām eall ƿhaet we aefre for riht-hláford-hylde
 dóth, eall we hit dóth us-sylfum tō mycelre ƿhearfe ; for-
 þhām ƿhām bȳth witodlice God hold ƿhe bȳth his hláforde
 rihtlice hold : and eác áh hláforda gehwylc ƿhaes for-mȳcle
 ƿhearfe ƿhaet he his menn rihtlice healde.

AD DEUM EX INTIMIS COLENDUM, ET FIDEM.

21. And ealle Cristene menn we l  rath swithe georne     et h   inweardre heortan aefre God lufian, and rihtne Cristend  m geornlice healdan, and godcundan l  reowan geornlice h  ran, and Godes l  ra and l  ga sme  gan and sp  rian, oft and gel  me, him-sylfum t      earfe.

UT ORATIONEM DOMINICAM ET SYMBOLUM CALLEANT.

22. And we l  rath,     et aelc Cristen mann geleornige     et he huru cunne rihtne gele  fan ariht understandan, and P  ter-Noster and Cr  dan geleornian: for    am mid     am othrum sceal aelc Cristen mann hine t   Gode gebiddan, and mid     am othrum geswutelian rihtne gele  fan. Crist-sylf sang P  ter-Noster   erest, and     et gebed his leornung-cnihtum t   hte; and on     am godcundan gebede s  n VII. gebedu. Mid-    am se-   e hit inweardlice gesingth, he ge-aerendath t   Gode-sylfum ymbe aefre aelce ne  de    e man be   earf, athor-oththe for     issum life oththe for     am t  weardan. Ac h   maeg     onne aefre   enig mann hine inweardlice t   Gode gebiddan, b  tan he on God haebbe inweardlice s   e lufe and rihtne gele  fan: for    am he n  h aefter forth-sithe, mid Cristenra manna gem  nan, ne on geh  lgedan l  c-t  ne t   restanne, oththe h  r on life h  sles be  n wyrthe. Ne he ne b    h wel Cristen    e     et geleornian nele, ne he n  h mid rihte othres mannes t   onf  nne aet fulluhte, ne aet bisceopes handa    e m  ,   er he hit geleornige     et he hit wel cunne.

UT EXITIALIA FUGIANT.

23. And we l  rath,     et man with he  lice synna and with deoflice d  da sc  lde swithe georne on aeghwylcne t  man; and b  te swithe georne be his scriftes ge     hte, se-   e     urh deofles sc   e on synna befealle.

ET INTER HÆC STUPRUM.

24. And we lærath, thaet man with fúlne gálscipe, and with unriht-hæmed, and with aeghwylcne sǣw-bryce war-nige symle.

UT CAVEANT SIBI DE TREMEMDO JUDICIO.

25. And we lærath eac georne manna gehwylcne, thaet he Godes ege haebbe symle on his gemynde, and daeges and nihtes, forhtige for synnum, dóm-daeg ondraede, and for helle agrise, and aefre him gehende ende daeges wéne.

UT EPISCOPI ET SACERDOTES FIDE OBEANT OFFICIA.

26. Bisceopas syndan býdelas, and Godes láge láreowas, and hí sceolan bódian and bysnian georne godcunde thearfe; gýme se-þe wille: forþám wác býth se hyrde funden tó heorde, þe nele þá heorde þe he healdan sceal mid hreáme bewerian, bútan he elles maege, gif thaer hwylc theód-sceátha sceáthian onginneþ. Nis nán swá yfel sceátha swá is deofol-sylf; he býth á ymbe thaet án, hú he on manna saulum maest gesceáthian maege. Thónne mótan þá hyrdas beón swithe wácore, and geornlice clypigende, þe with þone theód-sceáthan folce sceolan scýldan; thaet syndan bisceopas and maesse-preostas, þe godcunde beorda bewarian and bewerian sceolan mid wis-lican laran, thaet se wód-freca were-wulf tó swythe ne slite, ne tó fela ne abíte of godcundre heorde: and se-þe oferhogie thaet he Godes bódan hlyste, haebbe him ge-maene thaet with God-sylfne. Aa si Godes nama écelice gebletsod, and lóf him and wuldor and wurthmynd symle aefre tó worulde. Amen.

2. *Secular.*

This is *þónne* seó woruldcunde geraednys *þe* ic wille mid minan witena-raede *þæt* man healde ofer eall Engla-land.

DE JUSTITIA EFFERENDA.

1. *Þæt* is *þónne* aereſt, *þæt* ic wille *þæt* man rihte a up-araere, and aeghwylce unlága georne afylle, and *et* man aweódige and awyrtwalige aeghwylc unriht, swá a geornost maege, of *þiſſum* earde, and araere up des riht; and heónan-forth læte manna gehwylcne, ge mne ge eádigne, folc-rihtes wyrthne beón, and him man æ dómas déme.

DE MISERICORDIA EXHIBENDA IN JUDICIO.

2. And we lærath, *þæt* *þeáh* k^wá agylte and hine deópe forwyrce, *þónne* gefáðige man *þá* steóra hit for Gode sý gebeorhlic and for worulde aberendlic; geþence swythe georne se-*þe* dómes gewæld áge, æs he-sylf gýrne, *þónne* he *þus* cwethe: *Et dimitte is debita nostra, sicut et nos dimittimus.* And we beóh *þæt* man Crístene menn, for ealles tó lytlum, huru tó the ne forraede; ac elles geraede man frithlice steóra e tó *þearfe* and ne forspille for lytlum Godes hand-georc and his ágenne ceáp *þe* he deóre gebóhte.

DE CHRISTIANO NON VENDENDO EXTRA REGNUM.

3. And we beódath, *þæt* man Crístene menn ealles tó the of earde ne sylle, ne on hæthendóme huru ne george; ac beorge man georne, *þæt* man *þá* sawla ne are *þe* Críst mid his ágenum life gebóhte.

DE SAGIS, SORTILEGIS, ETC. EJICIENDIS.

4. And we beódath, *þæt* man eard georne cláensian

aginne on aeghwylcan ende, and mánfulra dáeda aeghwaer geswice: and gif wiccan oththe wigleras, morth-wyrhtan oththe hór-cwenan, ahwaer on lande wurthan agytene, fyse hi man georne út of þissan earde; oththe on earde forfare hi mid-ealle, búton hi geswican and ðe deópor gebétan.

And we beódath, ðæt withersacan and útlágan Godes and manna of earde gewitan, búton hi gebugan and ðe geornor gebétan: and ðeófas and ðeód-sceáthan tó tíman forwurthan, búton hi geswican.

BE HÆTHENSCIFE.—DE GENTILIUM SUPERSTITIONIBUS
ABOLENDIS.

5. And we forbeódath eornostlice aelcne hæthenscipe: hæthenscipe býth ðæt man ídola weorthige; ðæt is, ðæt man weorthige háethene godas, and sunnan oththe monan, fýr oththe flód, waeter-wyllas oththe stánas, oththe aeniges cynnes wudu-treowa; oththe wicce-craeft lufige, oththe morth-weorc gefremme on áenige wisan; oththe on blote, oththe on fyrhte; oththe on swylcra gedwimera áenig þing dreoge.

DE HOMICIDIS, PERJURANTIBUS, ET MOECHANTIBUS.

6. Man-slagan and mán-sworan, háð-breccan and áew-breccan gebugan and gebétan, oththe of cyththe mid synnan gewitan.

DE COHIBENDIS ASSENTATORIBUS.

7. Liceteras and leógeras, ryperas and reáferas Godes gramman habban, búton hi geswican and ðe deópor gebétan; and se-ðe wille eard rihtlice cláensian, and unriht alegan, and rihtwisnysse lufian, ðhonne mót he georne ðhyllices stýran, and ðhyllic ascunian.

BE FEOS-BOTE.—DE PACE TUENDA ET MONETA CORRIGENDA.

8. Utan eác ealle ymbe frithes-bóte and feós-bóte smeá-

an swithe georne: swá ymbe frithes-bóte, swá thám ondan sí selost, and thám theófan sí láthost: and swá mbe feós-bóte thaet án mynet gange ofer ealle thás reóde, bútan aelcon false, and thaet nán mann ne forsace; and se-the ofer this fals wyrce, thólige thaera handa the thaet fals mid worhte, and he hí mid nánum thingum gebicge, ne mid golde ne mid seolfre: and gif man ónne thone geréfan teó, thaet he bé his leáfe thaet fals wrhte, ládige hine mid thryfealdre láde: and gif seó lád ónne berste, habbe thone ilcan dóm the se-the thaet s worhte.

DE JUSTO PONDERE.

9. And geméta and gewihta rihte man georne, and lces unrihtes heónon-forth geswice.

DE INSTAURATIONE OPPIDORUM ET PONTIUM.

10. And burh-bóta, and bricg-bóta, and scip-forthunga, inne man georne, and fyrdunga eác-swá á thónne thearf for gemaenelicre neóde.

DE CONSILIIS AD UTILITATEM REIPUBLICAE PERTINENTIBUS.

11. And smeáge man symle, on aeghwylce wisan, hú an fyrmest maege raed aredian theóde tó thearfe, and itne Cristendóm swythost araeran, and aeghwilce unlága ornost afyllan: forthám thurh thaet hit sceal on earde dian tó áhte thaet man unriht alecge, and rihtwísnesse lge, for Gode and for worulde. Amen.

DE POENA CONVITIATORUM.

16. And se-the otherne mid wóh for-secgan wille, thaet athor-oththe feó oththe feorme the wyrsa sí, gif thónne other thaet ge-unsóthian maege thaet him man onsecgan lde, sí he his tungan scyldig, búton he hine mid his ire forgyldde.

BE NAME.—NE ALIUM INTRA SATRAPEM COERCEAT.

19. And ne nime nán mann náne name, ne innan scire ne út of scire, áer man haebbe þ̃riwa on hundrede his rihtes gebeden. Gif he aet þ̃ám þ̃riddan cyrre nán riht naebbe, þ̃honne fare he feórtan siþe tó scir-gemóte, and seó scir him sette þ̃hone feórtan andagan. Gif se þ̃honne herste, nime þ̃honne leáfe, ge heónon ge þ̃hanon, þ̃haet he móte hentan aefter his ágenan.

BE THEOFAN.—DE LATRONIBUS.

21. And we willath þ̃haet aelc mann ofer twelf wintra sylle þ̃hone áth þ̃haet he nelle þ̃heóf beón, ne þ̃heófes gewita.

QUOD NEMO PLUS TRIDUO ACCIPIATUR HOSPITIO.

28. And þ̃haet nán mann næenne mann ne underfó ná leng þ̃honne þ̃reó niht, búton hine se befaeste þ̃he áer folgade; and nán mann his men fram him ne tæce áer he cláen sí aelcere spæce þ̃he áer beclyped wáes.

DE LATRONIBUS PER INCURIAM DIMISSIS.

29. And gif hwá þ̃heóf gemete, and hine his þ̃hances awég láete, búton hreáme, gebéte he þ̃haes þ̃heófes wére oththe hine mid fullan áthe geládige þ̃haet he him nán facn mid nyste. And gif hwá hreám gehýre, and hine forsitte, gylde þ̃haes cyninges oferhýrnysse, oththe hine be-fullan geládige.

DE SERVO ORDALII QUAESTIONE EXAMINATO.

32. And gif þ̃heowman aet þ̃ám ordále fúl weorthe, mearcie man hine aet þ̃ám forman cyrre; and aet þ̃ám othrum cyrre ne sí þ̃haer nán other bót bútan þ̃haet heáfod.

BE FREONDLEASAN.—DE ADVENIS ET PEREGRINIS
CUSTODIENDIS.

35. And gif freóndleás mann, oththe feorran cumen rá geswenced weorthe ðurh freóndleáste, ðaet he borh ebbe aet frum-tyhtlan; ðónne gebuge he hengenne and áer gebide oth-ðæt he gá tó Godes ordále and gefare áer ðæt he maege. Witodlice se-ðe freóndleásan and rran cumenan wyrсан dóm démeth ðonne his geferan, dereth him-sylfum.

E LEASRE GEWITNESSE.—DE FALSI TESTIMONIO ACCUSATO.

37. And gif hwá on leásre gewitnysse openlice stande, d he oferstaeled weorthe, ne stande his gewitnys ththan for áht, ac gylde ðám cyninge, oththe land-rican, heals-fange.

UT REX SIT ORDINATIS ET ALIENIGENIS PATRONUS.

40. Gif man gehádodne mann oththe ell-ðeódigne, ðurh nig ðing, forraede, aet feó oththe aet feore, ðónne sceal n cyning beón for mæg and for mundboran, búton he es otherne hláford haebbe. And bête man ðám cyninge á hit gebyrige; oththe he ðá dáede wrece swythe deópe. ístenum cyninge gebyrath swyðe rihte ðæt he Godes ylthe wrece swythe deópe, be-ðám-ðe seó dáed sí.

DE ORDINATO CAPITIS REO.

43. Gif gehádod mann hine forwyrce mid death-scyldre, wylde man hine, and healde tó biscopes dóme, be-ðám-e seó dáed sí.

BE AEW-BRYCE.—DE ADULTERIO.

51. Gif hwá áew-bryce gewyrce, gebéte ðæt be-ðám-e seó dáed sí. Yfel áew-bryce býth ðæt áew-faest

mann mid emtigel forlicge, and mycele wyrse, with oðres æwe, oðthe with gehádode.

DE UXORATO FORNICANTE AUT CONCUBINAM HABENTE.

55. Gif wif-faest wer hine forlicge bé his ágenre wylne ðhólige ðhære, and bête for hine-sylfne with God and with menn: and se-ðhe haebbe riht-wif, and eác cífese, ne dó him nán preost nán ðhára gerihta ðhe man Crístenum men dón sceal, áer he geswice, and swá deópe gebéte swá bisceop him tæce and æfre swylces geswice.

UT ALIENIGENAE LIBIDINOSI EJICIENTUR.

56. Ell-ðheódige menn, gif hí heora háemed rihtan nellan, of lande mid heora áehtum and synnan gewítan.

DE MISERICORDIA EXHIBENDA.

68. And gif hwá wille georne fram unrihte gecyrran eft to rihte, mildsige man for Godes ege, swá man betst mæge ðhám, swythe georne.

PII REGIS MISERICORDIA ET JUSTITIA.

69. And utan dón swá us ðhearf is: helpa á ðhám rathost ðhe helpes betst behófath; ðhónne nime we ðhaes leán, ðhær us leófast býth. Forðhám á man sceal ðhám unstrangan men, for Godes lufe and ege, líthelicor déman and scrífan ðhonne ðhám strangan; forðhám-ðhe ne mæg se unmaga ðhám magan, we witan full georne, gelice byrthene ahebban, ne se unhála ðhám hálan gelice; and ðhy we scylan medmian, and gesceádlíce to-dáelan ylde and geogoth, wélan and wædlan, freót and ðheowet, háele and unháele. And aegðer man sceal ge on godcundan scrífan ge on woruldcundan dóman ðhás ðhing to-sceádan. Eác on manigre dáede ðhónne man býth neód-wyrhta, ðhónne býth se gebeorges ðhe bet wyrthe ðhe he for neóde dyde ðhaet-ðhaet he dyde: and gif hwá hwaet unge-

ealdes gedéth, ne býth thaet eallunga ná gelic the hit ewealdes gedéth.

BE HERE-GEATE.—DE INTESTATO MORTUO.

71. And gif hwá cwydeleás of thissum life gewite, si t þurh his gýmeleáste, si hit þurh faerlicne death; ionne ne teó se hláford ná máre on his áehte butan his btan here-geáte. Ac beó, be his dihte, seó áeht gescyft rythe rihte wife, and cildan, and neáh-mágan; aelcum be láere maethe the him to-gebyrige.

CONJUX INCOLAT EANDEM SEDEM QUAM MARITUS.

73. And thaer se bonda sáet uncwyd and unbecráfod, te thaet wif, and tha cildru, on tham ylcan unbesacen. and gif se bonda, aer he dead wære, beclypod wære; onne andwyrðan tha yrfe-numan swá he-sylf sceolde eáh he líf haefde.

WUDUWAN : THAET HEO SITTE XII. MONTHAS CEORLLEAS.—
VIDUAE NON NUBANT NISI POST BIS SENOS MENSES.

74. And sitte aelc wuduwe werleás twelf-monath : ceóse ththan thaet heó-sylf wille; and gif heó, binnan geáres ce, wer geceóse, thonne thólige heó thaere morgenfe, and ealra thaera áehta the heó þurh áerran wer efde; and fón tha nehstan frýnd to tham lande and to ám áehtan the heó aer haefde. And si he his wéres yldig with thone cyning, oththe with thone the he hit unnen haebbe. And theáh heó neód-numen weorthe, ólige thaera áehta, buton heó fram tham ceorle wille eft m ongean, and naefre eft heó his ne weorthe. And ne dige man aefre wuduwan to hraedlice. And geláeste c wuduwe tha here-geáta binnan twelf-monthum, buton e aer to onhagige, wíteleás.

DE HARUM LEGUM VIOLATORE.

84. And se-the thás laga wyrde, the se cyning haefth nú-thá eallon mannon forgyfen, sí he Denisc oththe sí he Englisc, beó he his wéres scyldig with thone cyning: and gif he hit eft wyrde, gylde túwa his wére: and gif he thónne swá dyrstig sí thæt he hit thridan sithe wyrde, thólige ealles thæs the he áge.

85. Nu bidde ic georne, and on Godes naman beóde manna gehwylcne, thæt he inweardre heortan gebuge tó his Drihtne, and oft and gelóme smeáge swythe georne hwaet him sí tó dónne and tó forgánne. Eallum us is mycel thearf, thæt we God lufian, and Godes lág fylgean, and godcundan láreowan geornlice hýran; forthám hi sceolan us lædan forth aet thám dóme, thónne God démeth manna gehwillcum be áerran gewyrhtan. And gesaehg býth se hyrde the thónne thá heorde intó Godes rice, and tó heofonlicre myrthe, blithe mót lædan for áerran gewyrhtan. And wel thære heorde the gefolgath thám hyrde, the hi deoflum aet-wáeneth and Gode hi gestry-neth. Utan thónne ealle, ánmódre heortan, georne úrum Drihtne cweman, mid rihte, and heónon-forth symle scýl-dan us georne with thone hatan bryne the wealleth on belle. And dón nú eác láreowas and godcunde býdel. swá-swá hit riht is, and ealra manna thearf is, bóðian gelóme godcunde thearfe; and aelc thæt gesceád wite, hlyste him georne; and godcunde láre gehwá, on gethance, healde swythe faeste him-sylfum tó thearfe: and a manna gehwylc tó weorthunge his Drihtne dó tó góde thæs the he maege, wordes and dæde, glædlice aefre; thónne býth us eallum Godes mildse the geárwre. Aa sí Godes nama écelice gebletsod, and lóf him and wuldor and wurthmynd symle aefre tó worulde. God Aelmihtig us eallum gemildsige, swá his willa sí, and gehealde us aefre on écnese. Sí hit swá. Amen.

WILHELMES CYNINGES ASETNYSSA.

ORDINANCES OF KING WILLIAM THE CONQUEROR.

Wilhelm, Cyng, grét ealle þá þe þis gewrit tó-cymth ofer eall Engla-land freóndlice, and beót and eác cyth eallum mannum ofer eall Angel-cyn tó healdanne, þæt is :

1. Gif Englisc mann beclypath áenigne Frenciscne mann tó orneste for þeófthe, oththe for man-slihte, oththe for áenigan þingan þe gebyrige ornest for tó beónne, oththe dóm betweox twám mannum, haebbe he fulle leáfe swá tó dónne. And gif se Englisca forsaeth þæt ornest, se Frencisca þe se Englisca beclypath, ládige hine mid áthe ongean hine, mid his gewitnesse, aefter North-mandiscere láge.

2 Eft. Gif Frencisc mann beclypath Engliscne mann tó orneste for þám ylcan þingan, se Englisca bé fulre leáfe hine werige mid orneste, oththe mid írene, gif him þæt gecwemre býth. And gif he untrum býth, and nelle þæt ornest, oththe ne mage, begyte him láhlicne spálan. And gif se Frencisca býth ofercumen, he gyfe þám cynges III. púnd. And gif se Englisca nele hine werian mid orneste, oththe mid gewitnesse, he ládige hine mid írene.

3. Aet eallan útlága-þingan se cyng gesette, þæt se Englisca ládige hine mid írene. And gif se Englisca beclypath Frenciscne mid útlágan þingan, and wille hit þhónne on him gesóthian, se Frencisca bewerige hine mid orneste. And gif se Englisca ne durre hine tó orneste beclypian, werige hine se Frencisca mid unforedan áthe.



XXV. SELECTIONS FROM THE ANGLO-SAXON
INSTITUTES OF POLITY,
CIVIL AND ECCLESIASTICAL

I. BE HEOFONLICUM CYNINGE.

OF THE HEAVENLY KING.

IN NOMINE DOMINI. An is éce Cyning, Wealdend and Wyrhta ealra gesceafta. He is on-riht Cyning, and cyninga Wuldor, and ealra cyninga betst, ðe aefre gewurde, oððe geweorthe. Him symle sý lóf, and wuldor, and éce wyrthmynd, á tó worulde. Amen.

II. BE EORTHLICUM CYNINGE.

OF AN EARTHLY KING.

Cristenum cyninge gebyreth, on Cristenre ðeóde, ðæt he sý, eall swá hit riht is, folces frófer, and rihtwís hyrde ofer Cristene heorde. And him gebyreth ðæt he eallum maegne Cristendóm ráere, and Godes cyrican aeghwáer georne fyrthrige and frithige; and eall Cristen folc sibbie and sehte, mid rihtre láge, swá he geornost maeg, and ðurh aelc ðing rihtwísnesse lufige, for Gode and for worulde; forðám ðurh ðæt he sceal sylf fyrrest getheón, and his ðeódscipe eac-swá, ðe he riht lufige, for Gode and for worulde. And him gebyreth ðæt he geornlice fylste ðám ðe riht willan, and á hátolice stýre ðám ðe ðwyres willan. He sceal mán-dæde menn ðreágan ðearle mid woruldlice steóre, and he sceal ryperas, and reáferas, and ðás woruld-strúderas, hátian and hynan, and eallum Godes feóndum styrnlice withstandan; and aegðer he sceal beón mid rihte ge mild ge réthe, mild ðám góðum, and styrne ðám yfelum. ðæt bið cyninges riht, and cynelic gewuna, and ðæt sceal on ðeóde swythost gefremian. Lá! ðurh hwaet sceal Godes ðeowum and Godes ðearfum frith and

tumcuman, bútan ðurh Crist and ðurh Cristenne cyning? ðurh cyninges wísdóm folc wyrth gesaelig, gesúndful, d sigefaest, and ðý sceal wís cyning Cristendóm and nedóm miclian and mærsian, and á he sceal hæthendóm adrian and hyrwan. He sceal bóc-lárum hlystan swythe orne, and Godes beboda geornlice healdan, and gelóme ð witan wísdóm smeágan, gif he Gode wille rihtlice ran. And gif hwá tó-ðám strec sý, ahwaer on ðeóde, aet riht nelle healdan, swá-swá he sceolde, ac Godes láge rde, oththe folc-láge myrre, ðónne cythe hit man ðám ninge, gif man ðaet neóde sceale, and he ðónne sona de ymbe ðá bóte, and gewylde hine geornlice, tó-ðám his ðearf sý, huru unðances, gif he elles ne maege; l dó swá him ðearf is, cláensige his ðeóde, for Gode l for worulde, gif he Godes mildse ge-eárnian wille.

III. BE CYNEDOME.

OF A KINGDOM.

Eahta sweras syndon ðe rihtlicne cynedóm trumlice wegath: sóthfaestnes, módignes, rúmbeortnes, raedtnes, *veritas, patientia, largitas, persuasibilitas*; egesfulfyrthringnes, lhtungnes, rihtwisnes, *correctio malorum, tatio bonorum, levitas tributi, equitas iudicii*; and seofon g gedafenath rihtwisum cyninge: án aérest, ðaet he the micelne Godes ege haebbe, and other, ðaet he e rihtwisnesse lufige, and ðridde, ðaet he eádmód sý 1 Gode, and feórthe, ðaet he stithmód sý with yfele, fifte, ðaet he Godes ðearfum fréfrige and féde, and te, ðaet he Godes cyrican fyrthrige and frithige, and othe, ðaet he be freóndan and be fremdan fádige gelice ihtlican dóme."

IV. BE CYNE-STOLE.

OF A THRONE.

Aelc riht cyne-stól stent on ðrym stapelum, ðe fulariht stent: án is, *oratores*, and other is, *laboratores*,

and þridde is, *bellatores*. *Oratores* syndan gebedmenn, the Gode sculan theowian, and daeges and nihtes for ealne theódsceipe thingian georne. *Laboratores* syndan weormenn, the tilian sculan thaes the eall theódsceype big sceal libban. *Bellatores* syndan wigmenn, the eard sculan werian wíglíce mid waepnum. On þissum þrym stapelum sceal aelc cyne-stól standan mid rihte, on Cristenre theóde; and awácie heora áenig, sona se stól scylfth; and ful-berste heora áenig, thónne hrysth se stól nyther, and thaet wyrth thaere theóde eall tó unthearfe; ac stathelige man, and strangie, and trumme hí georne, mid wíslíce Godes láge, and mid rihtlicre woruld-láge, thaet wyrth thám theódsceype tó langsuman raede: and sóth is thaet ic secge, awácie se Cristendóm, sona scylfth se cynedóm; and araere man unlága ahwær on lande, oththe unsida lufige ahwær tó swithe, thaet cymth thaere theóde eall tó unthearfe; ac dó man swá hit thearf is, alecge man unriht, and raere up Godes riht, thaet maeg tó thearfe for Gode and for worulde. Amen."

V. BE THEOD-WITAN.
OF THE CHIEF "WITAN."

Cyningan and bisceopan, eorlan and heretogan, geréfan and déman, lár-witan and lár-witan, gedafenath mid rihte, for Gode and for worulde, thaet hí án-raede weorthan, and Godes riht lufian. And bisceopas syndan býdelas, and Godes láge láreowas, and hí sculan riht bódian, and unriht forbeóðan, and se-the oferhogige thaet he heom hlyste, haebbe him gemaéne thaet with God-sylfne. And gif bisceopas forgymath thaet hí synna ne stýrath, ne unriht forbeóðath, ne Godes riht ne cythath, ac clumiath mid ceafum thaer hí sceoldan clypian, wá heom thaere swigean! Be thám spræc se witiga, and grimlice thus cwaeth: *Haec dicit Dominus: Si non adnuntiaveris iniquo iniquitatem suam, sanguinem ejus de manu tua requiram.* "Gif

þú þám synfullan nelt," cwaeth úre Drihten, "synna gestýran, and unriht forbeóðan, and þám mánfullan mán-
 dæda cythan, þú scealt þá sawle bitere forgyldan." This
 maeg tó heort-hoge aeghwylcum bisceope; bethence hine
 georne, be-þám-þe he wille. And se-þe nele Godes
 bóðan hýran mid rihte, ne godcundre láre gýman swá he
 sceolde; he sceal hýran feóðdan, gif he nelle feóðdan;
 forþám se bith Godes oferhoga, þe Godes bóðan oferho-
 gath; eall swá Crist-sylf on his gódspelle swutollice sæde,
 þá-þá he þus cwaeth: *Qui vos audit, me audit, et qui vos
 spernit, me spernit.* He cwaeth; "Se-þe eow hýreth, me ge-
 hýreth; and se-þe forhogath eow, me he forhogath." Eála
 swaer is seó hyrthen þe Godes býdel beran sceal, gif he nelle
 georne unriht forbeóðan, forþám, þeáh he-sylf téla dó,
 and other mann misdó, þaet him sceal gederian, and gif
 he nelle hine stýran; and þeáh Godes býdel misdó, ne
 beseó man ná þaer-tó, ac gýme his láre, gif he téla láere,
 swá-swá Crist lærde þaet man dón sceolde, þá-þá he on
 his gódspelle swutollice þus cwaeth: *Quae hi dicunt facite,
 quae autem faciunt, facere nolite.* He cwaeth: "Fyliath
 heora lárur, and ná heora synnum." Ne sceal aénig mann
 aefre for bisceopes synnum hine-sylfne forgyman, ac fylige
 his lárur, gif he wel láere. And lá leófan menn! dóth
 swá ic bidde bútan gebelge; hlystath hwaet ic secge. Ic
 wát swythe georne me-sylfne forworhtne, wordes and dáede,
 ealles tó swythe; ne dear þeáh, for Godes ege, forswígian
 mid-ealle fela þára þinga þe derath þisse þeóde.

VI. DE EPISCOPIS.

OF BISHOPS.

"Bisceopas sculan bócum and gebedum fylían, and
 daeges and nihtes, oft and gelóme, clypian tó Criste, and
 for eall Crísten folc þingian georne; and hý sculan leor-
 nian, and rihtlice láeran, and ymb folces dáeda geornlice
 smeágan; and hý sculan bódian and bysnian georne god-

cunde ðearfe Cristenre ðeóde; and ne sculan hý ænig unriht willes geþāfian, ac tó aelcan rihte geornlice fylstan; hý sculan Godes ege habban on gemynde and ne eargian for woruld-ege ealles tó swythe; ac bódian hý symle Godes riht georne, and unriht forbeóðan, gýme se-ðe wille, for-þām wác biþ se hyrde funden tó heorde, ðe nele þā heorde, ðe he healdan sceal, huru mid clypunge bewerian, bútan he elles maege, gif þāer hwylc ðeód-sceátha sceáthian onginneth. Nis nán swá yfel sceátha swá is deofol-sylf; he biþ á ymbe þāet án, hú he on manna sawlum maest gesceáthian maege, ðónne mótan þā hyrdas beón swythe wácore, and geornlice clypiende, ðe with ðone ðeód-sceáthan folce sculan scýldan. 'Þāet syndan bisceopas and maesse-preostas, ðe godcunde heorde gewarian and bewerian sculan, mid wislican lāran, þāet se wód-freca were-wulf tó swithe ne to-slite, ne tó fela ne abite of godcundre heorde; and se-ðe oferhogie þāet he heom lyste, haebbe him gemaéne þāet with God-sylfne. Eálá fela is, swá-ðeáh, þāera ðe hwonlice gýmath, and lyt-hwon recath ymbe bóca beboda, oththe bisceopa lāra, and eác ymbe bletsunga oththe unbletsunga leohtlice lāetath, and ná understandath, swá-swá hý sceoldan, hwaet Crist on his gódspele swutollice ráede, þā-þā he ðus cwaeth: *Quis vos audit, et cetera*: et item: *Quodcunque ligaveritis, et cetera*; et item: *Quorum remiseritis peccata remittuntur eis, et cetera*. Alibi etiam scriptum est: *Quodcunque benedixeritis, et cetera*. Et psalmista terribiliter loquitur, dicens: *Qui noluit benedictionem, prolongabitur ab eo*." Swylc is tó bethencanne, and with Godes ýrre tó warnianne symle. Nú láere we eác georne manna gehwylcne, þāet he Godes lārum and his lágum fylgie, ðónne ge-eárnath he him éce myrþhe.

VIII. ITEM.

LIKEWISE.

Bisceopes daeg-weorc.—Þāet biþ mid rihte his gebedu

ærest, and ðhonne his bōc-weorc, rædung oththon writung, lār oththon leorning; and his cyric-tīda on rihtlicne tīman, á be ðám ðingum ðe ðhær-tó gebyrige; and ðhearfena fót-ðweál; and his aelmes-gedál; and weorc-wisung be-ðám-ðe hit neód sý. Eác him gerisath hand-craeftas góde, ðhaet man on his hirede craeftas begange, huru ðhaet ðhær ænig tó idel ne wunige. And eác him geriseth wel, ðhaet he on gemóte, oft and gelóme, godcunde lāre dæle ðám folce, ðe he ðhonne mid sý.

IX. ITEM.

LIKEWISE.

A geriseth bisceopum wisdóm and waerscype, ðhaet ðhá habban weorthlice wisan, ðhá-ðe heom fylan; and ðhaet hý sundor-craefta sumne eác cunnan. Ne geriseth ænig unnýt æfre mid bisceopum, ne doll ne dysig, ne tó ofer-druncen, ne cildsung on spæce, ne idel gegaf on ænige wisan, ne æt hám, ne on siðe ne on ænigre stowe; ac wisdóm and waerscype gedafeniath heora háde, and gedriðtha gerisath ðám ðe heom fyliað.

XI. BE EORLUM.

OF "EORLS."

"Eorlas, and heretogan, and ðás woruld-déman, and eác-swá geréfan, ágan neód-ðhearfe ðhaet hý riht lufian, for Gode and for worulde, and ná-hwaer, ðhurh undóm, for feó ne for freondscype, forgýman heora wisdóm, swá-ðhaet hý wendan unriht tó rihte, oththon undóm déman earmum tó hynthe; ac á hý sculan cyrican, ofer ealle oðre ðing, wyrthian and werian, and wudewan and steop-cild hý sculan rétan, and ðhearfena helpian, and ðheowetlingan beorgan, gif hý Godes willan rihte willath wyrcan; and ðheófas and ðheód-sceáðan hý sculan hátian, and ryperas and reáferas hý sculan hynan, bútan hý geswican; and symle hý sculan unriht swyðe ascunian; forðám sóð is ðhaet ic secge, gelyfe se-ðe wille: wá ðám ðe wóh driðth ealles

tó lange; bútan he geswice, witodlice he sceal drefan dimne and deópne hell-wites grund, helpes bedáeled. Ac tó lyt is þhára, the þhaet understande, swá-swá man sceolde, ac God hit gebéte; ac dó freonda gehwylc eall-swá hit thearf is, warnige hine georne, and beorge him-sylfum, þhaet he God ne abelge ealles tó swythe, ac cweme his Drihtne mid rihtlicre dáede."

XIII. BE ABBODUM.

OF ABBOTS.

"Riht is þhaet abbodas, and huru abbodissan, faeste on mynstrum singallice wunian, and georne heora heorda symle begýman, and á heom wel bysnian, and rihtlice bódian, and naefre ymbe woruld-cára, ne ídele prýda, ne cárian tó swythe, ne ealles tó gelóme; ac oftost hý abysgian mid godcundan neódan, swá gebyreth abbodan and munuc-hádes mannum."

XVII. BE WUDUWAN.

OF WIDOWS.

"Riht is þhaet wuduwan Annan bysnan geornlice fylían, seó wáes on temple, daeges and nihtes, theowiende georne. Heó faeste swythe thearle, and gebedum fyligde, and geom-riendum móde clypode tó Criste, and aelmessan dáelde, oft and gelóme, and á Gode gecwemde, thaes-the heó mihte, wordes and dáede, and haefth nú tó éd-leáne heofonlice myrththe. Swá sceal gód wuduwe hýran hyre Drihtne."

XVIII. BE GODES THEOWUM.

OF GOD'S SERVANTS.

Leófan menn, ic bidde, gehýrath hwaet ic wille secgan, þurh Godes gyfe, us eallum tó thearfe, gecnáwe se-the cunne; and ic bidde eow, leófan menn, dóth swá ic láere; hlystath swythe georne hwaet ic nú secge. Eallum Cristenum mannum is mycel thearf, þhaet hý Godes láge fylían, and godcundre láre geornlice gýman; and huru gehádodum

is ealra maest ðearf, forðám-ðe hý sculan aegðer-ge bódian ge bysnian Godes riht georne othrum mannum. Nú wille we láeran Godes ðeowas georne, ðaet hý hý-sylfe waerlice bethencan, and ðurh Godes fultum cláennesse lufian, and Gode Aelmihtigum eádmódlice ðeowian, and for eall Cristen folc ðingian gelóme, and ðaet hý bócum and gebedum geornlice fylan, and bódian and bysnian Godes riht georne, and ðaet hý láeran gelóme, swá hý geornost magan, ðaet gehádode menn regollice libban, and láewede láhlice heora lif fádian, tó ðearfe heom-sylfum. And gif hit geweorthe ðaet folce mislimpe, ðurh here oththe hunger, ðurh stric oththe steórfan, ðurh unwaestm oththe unweder, ðónne raedan hý georne, hú man ðaes bóte sece tó Criste, mid cláenlicum faestenum, and mid cyric-socnum, and mid eádmódum bénum, and mid aelmes-sylenum. And aefre hý-sylfe beón heom geðwaere, and swyðe án-raede, for Gode and for worulde, swá-swá hit awriten is: *Quasi cor unum et animam unam habentes*. And gif maessepreost his ágen lif rihtlice fádige, weaxe his wyrthscype, and gif he elles dó, gebéte hit georne.

XXIV. BE EALLUM CRISTENUM MANNUM.

OF ALL CHRISTIAN MEN.

“Riht is ðaet ealle Crístene menn heora Crístendóm rihtlice healdan, and ðám life libban ðe heóm tó-gebyrath, aefter Godes rihte, and aefter woruld-gerysenum, and heora wísan ealle be ðám ðingan geornlice fádian, ðe ðá wísian ðe hý wíslíce and waerlice wísian cunnon; and ðaet is ðónne áerest, raeda fyrmest; ðaet manna gehwylc, ofer ealle oðre ðing, áenne God lufige, and áenne geleáfan án-raedlice haebbe on ðhone, ðe us ealle áerest geworhte, and mid deórwyrrthum ceápe eft us gebóhte. And eác we ágan ðearfe ðaet we geornlice smeágan hú we symle magan Godes ágene beboda rihtlicost healdan, and eall ðaet ge-læstan ðaet-ðaet we behetan, ðá we fulluht underfengon,

oththon þá ðe aet fulluhte úre fore-spraecan wæron. Thaet is ðónne áerest: thaet-thaet man beháteth ðónne man fulluhtes gýrnth, thaet man á wile deofol ascunian, and his unláre georne forbugan, and ealle his unlága symle awyrpan, and écelice withsacan ealles his gemánan and mán-sithas sona thaer-aefter, mid rihtan geleáfan, sóthlice swutelath thaet man thanan-forth á wile on áenne God aefre gelyfan, and ofer ealle othre þing hine á lufian, and aefre his lárum geornlice fylían, and his ágene beboda rihtlice healdan: and ðónne biþ thaet fulluht swylce hit wedd sý ealra thaera worda, and ealles thaes behátes, gehealde se ðe wille. And sóth is thaet ic secge, englas bewearðiaþ thanan-forth aefre manna gehwylcne, hú he geláeste, aefter his fulluhte, thaet-thaet man behet aer, þá man fulluhtes gýrnde. Utan þý gethencan, oft and gelóme, and georne geláestan thaet-thaet we behetan, þá we fulluht underfengan, eall swá us þearf is, and utan word and weorc rihtlice fáðian, and úre in-gethanc cláensian georne, and áth and wedd wærlice healdan, and gelóme understandan ðone myclan dóm, ðe we ealle tó-sculan, and beorgan us georne with ðone weallendan bryne helle wites, and ge-eárnian us þá maertha and þá myrthra, ðe God haefþ gegeárwod þám ðe his willan on worulde gewyrcath."

XXVI. SELECTIONS FROM THE ANGLO-SAXON CANONS.

CANONS ENACTED UNDER KING EDGAR.

1. We l  rath,     t Godes     was be  n geornlice, Gode     wigende, and     nigende, and for eall Cristen folc     ngigende; and     t hi ealle be  n    heora ealdre holde and geh  rsume, and ealle   n-raede t   gema  nre     rfe: and     t aelc s   o  rum t   fultume and helpe, ge for Gode ge for worulde; and     t hi be  n heora woruld-hl  fordum   c holde and getr  we.

2. And we l  rath,     t aelc wurthige otherne; and h  ran      gingran georne heora yldr  m; and lufian and l  eran      yldr  n georne heora gingran.

3. And we l  rath,     t hi t   aelcon sinothe, habban, aelce ge  re, b  c and re  f t   godcundre     nunge, and bl  c and b  c-fell t   heora geraednessum; and       ra daga bi-wiste.

4. And we l  rath,     t preosta gehwile t   sinothe haebbe his cleric, and gef    dne mann t   cnihte, and n    nigne unwitan      disig lufige; ac faran ealle mid gef    de and mid Godes Aelmihtiges ege.

5. And we l  rath,     t aelc preost on sinothe gecy  the gif him hwaet derige, and gif him     nig mann he  lice misboden haebbe; and f  n hi       ne ealle on, swilce hit heom eallum ged  n be  , and gefilstan t  ,     t hit man geb  te sw   biscop get  ce.

6. And we l  rath,     t preosta gehwile on sinothe gecy  the gif he, on his scrift-s  ire,     nigne mann wite Gode ofer-h  rne, o  the on he  fod-leahtrum yfele befeallenne,      he t   b  te gebigan ne maege, o  the ne durre for woruld-afole.

7. And we l  rath,     et n  n sacu    e betweox preostan s  , ne be   gescoten t   woruld-manna s  me; ac s  man and sibbian heora   gene geferan; oththe sce  tan t       m biscope, gif man     et n   e scule.

8. And we l  rath,     et   nig preost silf-willes ne forl  te      cirican    e he t   geblotsod wa  s, ac haebbe him      t   riht-  we.

9. And we l  rath,     et n  n preosta othrum ne aetd     nig     ra    inga    e him t  -gebirige; ne on his mynstre, ne on his scrift-sc  re, ne on his gildscipe, ne on   nigum     ra    inga    e him t  -gebirige.

10. And we l  rath,     et   nig preost ne under   othres sc  lere, b  ton     es le  fe    e he   r folgode.

11. And we l  rath,     et preosta gehwile, t  -e  can l  re, leornige hand-craeft georne.

12. And we l  rath,     et   nig gela  red preost ne scaende    one sam-l  redan, ac geb  te hine, gif he bet cunne.

13. And we l  rath,     et   nig forth-boren preost ne forse      one laes-borenan, forth  m gif man hit ariht asme  th,     nne s  n ealle menn   nra gebirda.

14. And we l  rath,     et preosta gehwile tilige him rihtlice, and ne be     nig mangere mid unrihte, ne gitsigende massere.

15. And we l  rath,     et preosta gehwile fulluhtes tithige sona sw   man his girne, and aeghwa  r on his scrift-sc  re be  de,     et aelc cild s   gefullod binnon XXXVII. nihtum; and     et   nig mann t   lange unbiscopod ne wurthe.

16. And we l  rath,     et preosta gehwile Cristend  m geornlice ara  re, and aelcne h  ethend  m mid-ealle adwaesce; and forbe  de well-weorthunga, and lic-wiglunga, and hwata, and galdra, and man-weorthunga, and      ge-mearr    e man drifth on mislicum gewiglungum, and on frith-splottum, and on ellenum, and e  c on othrum misli-

cum treowum, and on stánum, and on manigum mislicum gedwimerum, ðe menn on dreogath fela ðaes ðe hí ná ne scoldon.

17. And we láerath, ðæt aelc Crísten mann his bearn tó Crístendóme geornlice wáenige, and him Páter Noster and Crédan tæce.

18. And we láerath, ðæt man geswice freóls-dagum háethenra leótha and deofles gámena.

19. And we láerath, ðæt man geswice Sunnan-daeges cýpinge, and folc-gemóta.

20. And we láerath, ðæt man geswice higeleásra gewáeda and dislicra geraeda and besmorlicra efesunga.

21. And we láerath, ðæt man geswice cifes-gemanna, and lufige riht-áewe.

22. And we láerath, ðæt aelc mann leornige ðæt he cunne Páter Noster and Crédan, be-ðám-ðe he wille on gehálgodan legere licgan, oththe húsles wurthe beón; for-ðám he ne bith wel Crísten, ðe ðæt geleornian nele; ne he náh mid rihte othres mannes tó onfónne aet fulluhte, ne aet biscopes handa, se-ðe ðæt ne can, áer he hit geleornige.

23. And we láerath, ðæt freóls-dagum and riht-faesten-dagum, áenig geflit ne beó betweox mannum, ealles tó swithe.

24. And we láerath, ðæt man freóls-dagum and faesten-dagum forgá áthas and ordála.

25. And we láerath, ðæt aelc wer forgá his wíf freóls-tídum and riht-faesten-tídum.

26. And we láerath, ðæt preostas cirican healdan, mid ealre árwurthnesse, tó godcundre ðenunge, and tó cláenan ðeowdóme, and tó nánum othrum ðingum; ne hí ðáer ðing unnit, inne ne on neáwiste, ne getháfian; ne ídele spæce, ne ídele dáede, ne unnit gedrinc, ne aefre áenig ídel: ne binnan ciric-túne áenig húnd ne cume, ne swín ðe má, ðaes-ðe man wealdan mæge.

27. And we l  rath,     et man int   cirican   enig   ing ne logige   aes   e     er-t   ungedafenlic s  .

28. And we l  rath,     et man aet circic-waeccan swithe gedre  h s  , and georne gebidde, and   enig gedrinc, and   enig unnit     er ne dreoge.

29. And we l  rath,     et man innan cirican   enigne mann ne birige, b  ton man wite     et he on life Gode t  -    m-wel gecwemde,     et man,     urh     et, l  ete     et he s       es legeres wyrthe.

30. And we l  rath,     et preost on   enigum h  se ne maessige, b  ton on geh  lgodre cirican; b  ton hit s   for hwilces mannes ofer-seocnesse.

31. And we l  rath,     et preost huru aefre ne maessige b  ton on-ufan geh  lgodon weofode.

32. And we l  rath,     et preost aefre ne maessige b  ton b  c; ac be   se canon him aet-foran e  gum; bese   t  , gif he wille,     y-laes-  e him misse.

33. And we l  rath,     et aelc preost haebbe corporalem     onne he maessige, and subuculam under his alban, and eall maesse-re  f wurthlice behworfen.

34. And we l  rath,     et aelc preost georne tilige     et he g  de, and huru rihte b  c haebbe.

35. And we l  rath,     et   enig maesse-preost   na ne maessige,     et he naebbe     one   e him acwethe.

36. And we l  rath,     et   enig unfaestende mann h  sles ne abirige, b  ton hit for ofer-seocnesse s  .

37. And we l  rath,     et   enig preost   nes dages oftor ne maessige     onne     riwa, maest     ara   ing  .

38. And we l  rath,     et preost haebbe    ge  ro h  sl     m-  e   earf s  , and     et georne on cl  ennesse healde, and warige     et hit n   for-ealdige; gif hit     onne for-ealden s  ,     et his man brucan ne maege,     onne forbaerne hit man on cl  enum f  re, and     a axsan under weofode ge-bringe; and b  te with God georne se   e hit forg  mde.

39. And we l  rath,     et naefre preost ne get  ristl    e

ṭhaet he maessige, búton he eall haebbe ṭhaet tó húsle gebirige; ṭhaet is, cláen oflaete, and cláen win, and cláen waeter: wá ṭhám ṭhe maessian onginth, búton he aelc ṭhára haebbe; and wá ṭhám ṭhe ṭháer fúl ṭhing tó-déth, forthám he déth ṭhónne gelice ṭhám ṭhe Iudéas didon, ṭhá hí mengdon eced and geallan tógaedere, and hit siththan on his besmor Criste gebudon!

40. And we láerath, ṭhaet aefre ne gewurthe ṭhaet preost maessige, and silf ṭhaet húsle ne gethicge; ne man gehálgod húsle naefre eft hálgige.

41. And we láerath, ṭhaet aelc calic gegoten beó ṭhe man húsle on hálgige; and on treowenum ne hálgige man áenig.

42. And we láerath, ṭhaet ealle ṭhá ṭhing ṭhe weofode neáh beón, and tó cirican gebirian, beón swithe cláenlice and wurthlice behworfene, and ṭháer áenig ṭhing fúles neáh ne cume; ac gelogige man ṭhone háligdóm swithe árwurthlice; and á sí byrnende leoht on cirican, ṭhónne man maessan singe.

43. And we láerath, ṭhaet man ne forgýme áenig gehálgod ṭhing, ne hálig-waeter, ne sealt, ne stor, ne hláf, ne áenig ṭhing háliges.

44. And we láerath, ṭhaet áenig wifman neáh weofode ne cume ṭhá-hwile-ṭhe man maessige.

45. And we láerath, ṭhaet man on rihtne timan tida ringe, and preosta gehwilec ṭhónne his tid-sang on cirican gesece, and ṭháer mid Godes ege hí georne gebiddan, and for eall folc ṭhingian.

46. And we láerath, ṭhaet maesse-preosta oththe mynster-preosta áenig ne cume binnan ciric-dura, ne binnan weofod-stealle, búton his ofer-slipe; ne huru aet ṭhám weofode ṭhaet he ṭháer ṭhenige, búton ṭháere wáede.

47. And we láerath, ṭhaet áenig gehádod mann his sceáre ne helige, ne hine mis-efesian ne láete, ne his beard áenige hwile haebbe, be-ṭhám-ṭhe he wille Godes bletsunge habban, and St. Pétres, and úre.

48. And we l  rath,     et ealle preostas aet fre  lsan and aet faesten an-raede be  n, and ealle on   ne wisan be  dan,       t hi folc ne dwelian.

49. And we l  rath,     et aelc faesten be   mid aelmessan gewurthad ;       t is,       t gehw  , on Godes   st, aelmessan georne sylle ;       ne bi  h his faesten Gode     e gecwemre.

50. And we l  rath,       t preostas, on ciric-    enungum, ealle   n-dreogan, and be  n efen-weorthe, on ge  res faece, on eallum ciric-    enungum.

51. And we l  rath,       t preostas geoguthe geornlice l  eran, and t   craeftan te  n ;       t hi ciric-fultum habban.

52. And we l  rath,       t preostas aelce Sunnan-daege folce b  digan, and    wel bysnian.

53. And we l  rath,       t n  n Cristen-mann bl  d ne       ge n  nes cynnes.

54. And we l  rath,       t preostas folc myndgian       t hi Gode d  n sculan t   gerihtan, on teothungum, and on othrum     ingum ;   erest sulh-aelmessan, XV. niht on-ufan E  stron ; and geoguthe teothunge, b   Pentecosten ; and eorth-westma, b   "Omnium Sanctorum ;" and R  m-fe  h, b   P  tres-maessan, and ciric-sceat, b   Martinus-maessan.

55. And we l  rath,       t preostas sw   d  elan folces aelmessan,       t hi aeg    er d  n, ge God gegladian, ge folc t   aelmessan gewa  nian.

56. And we l  rath,       t preostas sealmas singan       ne hi      aelmessan d  elan ; and          arfan georne biddan       t hi for       t folc     ingian.

57. And we l  rath,       t preostas beorgan with oferdruncen, and hit georne bele  n othrum mannum.

58. And we l  rath,       t   enig preost ne be   e  lu-s    p, ne on   enige wisan gliwige mid him-silfum, oththe mid othrum mannum ; ac be   sw   his h  de gebirath, w  s and weorthfull.

59. And we l  rath,     et preostas with     as beorgan him georne, and h   e  c swithe forbe  dan.

60. And we l  rath,     et     nig preost ne lufige wif-manna ne  wiste, ealles t   swithe, ac lufige his riht-    we,     et is his cirice.

61. And we l  rath,     et     nig preost ne stande on le  sre gewitnesse, ne         a gewita be  .

62. And we l  rath,     et preost besa  ce ord  l ; aefre ne ge-    the.

63. And we l  rath,     et preost with     egn ne l  dige, b    on     egnes fore-    the.

64. And we l  rath,     et preost ne be   hunta, ne hafo-cere, ne t    flere, ac plege on his b  cum, sw   his h    e ge-birath.

65. And we l  rath,     et aelc preosta scrife and d    d-b    e t    ce       m     e him andette ; and e  c t   b    e filste ; and seoce menn h  slige,         ne heom     earf s   ; and h   e  c sm    rige, gif h       as g    nan ; and aefter forth-sithe, georne behweorfe, and ne ge    afige     nig unnit aet       m lice, ac hit mid Godes ege wislice bebirge.

66. And we l  rath,     et preosta gehwile aeg    er haebbe ge fulluht-    e, ge seocum sm    rels, and e  c ge    ra s   t   folces gerihtum, and Cristend  m firthige georne on     ghwilce wisan ; and aeg    er d  , ge wel b  dige ge wel bysnige :         ne gele    nath him     et Aelmihtig God, sw   him le  fost b    h.

67. And we l  rath,     et aelc preosta wite t   cythanne,         ne he crisman fecce, hwaet he on gebedum for cynge and biscope ged  n haebbe.

DE CONFESSIONE.

1.     et sceal ge    encan se-    e b    h manna sawla l    ce, and heora d    da gewita,     et ged  l and     et gesce  d—h   he mannum heora d    da gescrife, and h  ,         h-hwa    the-re, ne ford    e, ne h   orm    e ne ged  .

2. *Thónne se mann him his misdæda andettan wille, gehýre him ærest gethildelice, hú his wise gerad sí. Gif he wille and cunne eádmódlice his dæda andettan, and thú on-gite thaet him his synna hreówon, lær hine luflice and mildheortlice.*

3. *Gif he ne cunne his dæda andettan, and his giltas asmeágan, acsa hine his wísena; and atred him thá giltas út, and aséc his dæda: and gethenc thú, thaet thú ne scealt naefre gelice déman thám rican and thám heanan; thám freón and thám theowan; thám ealdan and thám geongan; thám hálan and thám unhálan; thám eádmóðan and thám ofermóðan; thám strangan and thám unmagan; thám gehádóðan and thám læwedan.*

4. *Aelce dæde, sceal gesceáðwís déma wíslice to-sceáðan, hú heó gedón sí, and hwaér oththe hwaénne. Nis on áenigne tíman unriht alýfed, and theáh man sceal freóls-tíðan, and faesten-tíðan, and on freóls-stowan eác-swá, geornlicost beorgan. And á swá man bith mihtigra, oththe máran hádes, swá he sceal deópor fore Gode, and fore worulde unriht gebétan; forthám-the se maga and se unmaga ne magon ná gelice byrdene ahebban, ne se unhála thám hálum gelice, and thy man sceal medemian and gesceáðlice to-sceáðan ylde and geoguthe, wélan and waedlan, hále and unhále, and háða gehwilcne. And gif hwa hwaet ungewealdes misdéth, ne bith thaet ná gelic thám the willes and gewealdes silf-willes misdéth. And eác se-the nýd-wyrhta bith thaes the he misdéth, he bith gebeorges, and the beteran dómes, symle wyrthe; forthám-the he nýd-wyrhta wæs thaes the he worhte. Aelce dæde to-sceáde man waerlice fore Gode, and fore worulde.*

5. *Aefter-thissum arise eádmódlice to his scrifte, and cwethe thónne ærest: "Ic gelyfe on Drihten, Heáh-Faeder, ealra thinga Wealdend; and on thone Sunu; and on thone Hálgan Gást; and ic gelyfe to life aefter deáthe: and ic gelyfe to arísanne on dómes daege; and eall this ic*

gelyfe þurh Godes mægen and his mildse to geweorthanne."

6. And cwethe þhonne, mid hreowsigendum móde, and eádmódlíce, his andetnessa to his scrifte, onbugende eádmódlíce; and þhus cwethe: "Ic andette Aelmihtigum Gode, and mínum scrifte þhám gástlican láece, ealle þhá synna þhe me aefre þhurh awirgede gástas on besmitene wurdon, oththe on dæde, oththe on gethóhte, oththe with waepman, oththe with wifman, oththe with áenige gesceafte, gecynderlicra synna, oththe ungecyndelicra.

7. "Ic andette gifernesse áetes and drences, ge áer-tíde, ge ofer-tíde. Ic andette aelce gitsunga, and aefest, and taelnessa, and twi-spraecnessa, leásunga, and unriht gilp, and ídel word, and unriht-cysta, and aelcne glaeng þhe to mínes lic-haman unraede aefre belimpe. Ic andette þhaet ic wáes to oft synna wyrhta, and synna gethafa, and synna gewita, and synna láreow.

8. "Ic andette mínes módes morthor, and máene áthas, and unsibbe, and ofermódignesse, receleásnesse Godes beboda. Ic andette eall þhaet ic aefre mid eágum geseáh to gitsunge, oththe to taelnesse, oththe mid eárum to unnitte gehýrde, oththe mid mínum muthe to unnitte gecwaeth.

9. "Ic andette þhé ealles mínes lic-haman synna, for fell and for flaesc, and for bán and for sinuwan, and for áeddran and for grislan, and for tungan and for weleras, and for goman and for téth, and for feax and for mearh, and for aeghwaet hnesces oththe heardes, waetes oththe driges. Ic andette þhaet ic mín fulluht wyrz geheold þhonne ic mínum Drihtene behete; and minne hád þhe ic scolde Gode and his hálgum to lófe healdan, and me-silfum to écere háele, ic haebbe unmedumlice gehealden. Ic andette þhaet ic mine tíd-sangas oft agáelde; and ic swór máene áthas mínra hláforda life; and mínes Drihtenes naman ic nemnode on ídelnesse.

10. "Ealles ic bidde mínes Drihtenes forgifnesse, þhaet me

naefre deofol on-astaelan ne maege, þæt ic búton andet-
 nesse and bétnesse beó mínra synna; swá ic tó-daege ealle
 andette míne scylda beforan Drihtene Hælendum Criste,
 se wealdath heofonas and eorthan, and beforan þissum
 hálgan weofode, and þissum reliquium, and beforan mínum
 scrifte, and Drihtenes maesse-preoste, and eom on cláenre
 and on sóthre andetnesse, and on góðan willan tó gebétanne
 ealle míne synna, and eft swilces gewican, þæs-þe ic
 aefre maege.

11. And þú, Hælend Crist, sí mildsigende mínre sawle,
 and forgifende, and adilgende míne synna, and míne gyltas,
 þe ic sith oththe aer aefre gefremmode; and gelaède me
 tó þínum uplican rice, þæt ic móte þáer wunian mid
 þínum hálgum and gecorenum, búton ende, on écnesse.
 Nú ic bidde þe eádmódlice, Drihtenes sacerd, þæt þú
 sí me tó gewitnesse on dómes daege, þæt se deofol ne
 maege on me anweald ágan; and þæt þú tó Drihtene
 beó mín þingere, þæt ic móte míne synna and míne gyl-
 tas gebétan, and othres swilces gewican, tó-þón me geful-
 tumige se Drihten, se-þe leofath and ríxath á búton ende,
 on écnesse. Amen."

THE CANONS OF AELFRIC.

BE PREOSTA SINOTHE.

OF THE CONVENTION OF PRIESTS.

1. Ic secge eow preostum þæt ic-sylf nelle beran eowre
 gýmeleáste on eowrum þeowdóme, ac ic secge eow sóth-
 lice hú hit geset is be preostum. Crist-sylf astealde Cris-
 tendóm and cláennysse, and ealle þá þe ferdon on his
 fare mid him forleton ealle woruld-þing, and wífes neá-
 wiste, forthón-þe he-sylf cwaeth on sumum góðspelle;
 "Se-þe his wíf ne hátath, nis he me wyrthe þegn."

2. Þá aefter Cristes up stíge eft tó heofenan rice, and

æfter ge-endunge his árwurthra apostola, wearth swá mycel éhtnys on middan-earde astyrod, thaet man ne mihte gegadrian Godes theowas to sinothe, for tham háethenum cwaellerum the cepton heora deathes; oth-thaet Constantinus se Cáser to Cristendóme beáh, se-the ealne ymb-hwyrft on his anwealde haefde.

3. Tha gegaderode he sinoth on thaere ceastre Nicéa threo hund biscopa and eahtatyne biscopas, of eallum leódscipum, for thaes geleáfan trymmunge. Thaer wæron swá mære biscopas manige on tham sinothe thaet hý wyrcean mihton wundru, and swá dydon. Hý amánsumodon thaer thone maesse-preost Arrium forthán-the he nolde gelyfan thaet thaes lifigendan Godes Sunu wære eall-swá mihtig swá se mæra Faeder is. Tha fordémdon hý ealle thone deofles mann, ac he nolde geswican aertham-the him sah se innoth eall éndemes út, tha-tha he to gange eode.

4. On tham sinothe wæron gesette tha hálgan cyricthenunga, and se maesse-créda, and manige othre thing be Godes biggengum, and be Godes theowum.

5. Hý gecwædon tha ealle mid án-raedum gethance, thaet náther ne biscop, ne maesse-preost, ne diácon, ne nán riht-canonicus naebbe on his huse náenne wifman, búton hit sý his modor oththe his swustur, fathu oththe modrige, and se-the elles dó, thólige his hádes.

8. Thaer wæs eac geset on tham ylcan sinothe, thaet se-the widuwan name, oththe aworpen wif, oththe se-the eft wifode, thaet he ne wurde naefre syththan to nánum háde genumen, ne gehálgod to preoste. Ac se-the aer haefde him án clæn wif, se wære gecoren to tham clænan háde, swá-swá se apostol Paulus on his pistole awrát.

19. Nu gebyrath maesse-preostum, and eallum Godes theowum, thaet hý healdon heora cyrcan mid hálgum theowdóme, and tha seofon tid-sangas gesingon thaer-inne, the him gesette synd, swá-swá se sinoth hý gedihte:

uht-sang and prim-sang, undern-sang and middaeg-sang, nón-sang and aefen-sang, and niht-sang seofothan.

20. And hý sceolon gebiddan geornlice for ðone cyning, and for heora biscop, and for ðá ðe him gód dóth, and for eall Cristen folc.

21. He sceal habban eác ðá waepnu tó ðám gástlicum weorce, ærþán-ðe he beó gehádod; ðaet synd, ðá hálgan béc: saltere, and pistol-bóc, gódspell-bóc, and maesse-bóc, sang-bóc, and hand-bóc, gerim, and pastoraem, penitentialem, and raeding-bóc. ðás béc sceal maesse-preost nýde habban, and he ne maeg bútan beón, gif he his hád on-riht healdan wille, and ðám folce aefter rihte wissian, ðe him tó-lócath: and beó he aet ðám waer, ðaet hý beón wel gerihte.

22. He sceal habban eác maesse-reáf, ðaet he mage árwurthlice Gode-sylfum ðenian; swá hit gedafenlic is, ðaet his reáf ne beó horig, ne huru to-sliten and his weofod-sceátas beón wel behworfene. Beó his calic eác of cláenum án-timbre geworht, unforrótigendlic, and eall-swa se disc, and cláen corporale, swá-swá tó Cristes ðenungum gebyrath. Man ne maeg bútan geswince swylce ðing forth-bringan, ac ðá beóth on écnysse árwurthe mid Gode, ðe him wel ðeniath mid wisdóme and mid cláennysse.

23. Se maesse-preost sceal seggan, Sunnan-dagum and maesse-dagum, ðaes gódspelles angyt on Englisc ðám folce, and be ðám Páter Noster, and be ðám Crédan eác, swá he oftost mage, ðám mannum tó onbryrdnysse, ðaet hý cunnon geleáfan, and heora Cristendóm gehealdan. Warnige se láreow with ðaet ðe se witega cwaeth: *Canes muti non possunt latrare*, "Þá dumban húndas ne magon beorcan." We sceolan beorcan and bódigan ðám láewedum, ðe-laes-ðe hý for lár-leáste lósian sceoldan. Crist cwaeth on his gódspelle be unsnoterum láreowum: *Caecus si caeco ducatum praestet, ambo in fossam cadunt*, "Gif se blinda mann bith oðres blindan látteow, ðonne

befeallath hý bēgen on sumne blindne seáth." Blind bith se láreow, gif he thá bōc-lāre ne cann, and beswīcth thá lāowedan mid his lār-leāste; swá warniath eow with this, swá-swá ge thearfe ágon.

24. Thá hálgan faederas gesetton eác thaet menn syllon heora teothunga into Godes cyrcan. And gange se sacerd tó, and dæle hý on threó, áenne dæl tó cyrc-bóte, and othere thearfum, thone thriddan thám Godes theowum, the thære cyrcan begýmath.

25. Eác hý gesetton thaet man ne sceole maessian innan nánnum huse, búton hit gehálgod sý, búton for mycelre nýde, oththe gif man bith untrum.

26. And gif ungefullod cild faerlice bith gebróht tó thám maesse-preoste, thaet he hit mót fullian sona mid ófste, thaet hit ne swelte háethen.

27. And thaet nán preost ne dó his hálgan thenunge with sceattum, ne nanes thinges ne bidde aet, náthor ne for fulluhte, ne for nánre thenunge, thaet he ne beó thám gelíc the Críst-sylf adrifde mid swīpe of thám temple, forthán-the hý mangodon mánfullice thær-inne. Ne dó ná se Godes theowa Godes thenunge for sceattum, ac tó-thý-thaet he ge-eárnige thaet éce wuldor thurh thaet.

28. Ne nán preost ne fare, for áenigre gitsunge, fram mynstre tó othrum, ac aefre thurhwunige thær he tó gehádod wæs, thá-hwile-the his dagas beóth.

30. Ne preost ne beó mangere, ne gitsigende massere, ne he ne forlæte his godcundnysse; ne ne fó tó woruld-spraecum; ne he waepnu ne werige, ne ne wyrce sace, ne he ne drince aet wín-túnum, swá-swá woruld-menn dóth; ne he áthas ne swerige, ac, mid ánfealdnysse, sprece aefre unleáslice, swá-swá gelaered Godes theowa.

32. Se preost sceal habban gehálgodne éle on-sundran tó cildum, and on-sundran tó seocum mannum, and smýrgan thá seocan symle on legere. Sume seoce menn forwandigath, thaet hý nellath gethāfian thaet hý man smýrige

on heora untrumnyse : nú wille we eow secgan hú se Godes apostol Iacobus be þám tæhte ; he cwaeth tó þám geleáffullum thus : *Tristatur aliquis vestrum, oret aequo animo, et psallat*, “ Gif eower hwylc biþ ge-unrótsod, he hine gebidde mid emnum móde and his Drihten hérige.” “ Gif hwá biþ ge-untrumod betwux eow, he háte gefeccan him tó þære geláthunge maesse-preostas, and hý him ofersingon, and him for gebiddon, and hine smýrigon mid éle on Drihtnes naman ; and þaes geleáffullan gebed gebaelth þone untruman, and Drihten hine araerth ; and gif he on synnum bíth, hý beóth him forgyfene. Andettath eow betwýnan eowre synna, and gebiddath for eow eow betwýnan, þaet ge beón gehealdene.” Thus cwaeth Iacob se apostol be þære smýrunge seocra manna : ac se seoca sceal ge-andettan mid inweardre geomrunge þám sácerde, gif he áenigne gylt ungebet haefth, áer he hine smýrige, swá-swá se apostol hér beforan tæhte ; and hine ne mót nan mann smýrigan bútan he þaes bidde, and his andetnyse dó. Gif he áer synful wære and gýmeleás, he dó þónne andetnyse, and geswicennysse, and aelmessan, áer his ge-endorunge ; and he ne bíth fordémed tó helle, ac he becymth tó Godes mildsunge.

33. Feower sinothas wæron for þám sóthan geleáfan ongean þá gedwoldmenn, þe dyslice spræcon be þære Hálgan Thrýnyse and þaes Hælendes menniscnyse. Se forma wæs on Nicéa, swá-swá we gefyrn áer sáedon, and se other wæs syththan on Constantinópolis, þaet wæs other healf hund bisceopa, hálige Godes menn ; se þryrda wæs on Efesum, þaet wæron twá hund bisceopa ; and se feórtha wæs on Calcedonia, þaet wæs faela hund bisceopa. And hý ealle wæron án-raede him betwýnan tó þære gesetnyse þe man gesette on Nicéa, and hý gebetton gehwaet þe to-brocen wæs of þám. Þá feower sinothas synd tó healdanne, swá-swá þá feower Crístes béc, on Crístes geláthunge. Manige sinothas wæron syththan ge-

haefde, ac thás feower syndon fyrmeste swá-theáh, forthán-the hý adwaesdon thá dwollican lára, the thá gedwolan fundon dwollice ongear God, and hý eác gesetton thá cyrclican thenunga.

35. We willath swá-theáh secgan thá gesetnyssa eow, thý-laes-the we-sylfe lósigon forth mid eow. Ge ne sceolon faegnigan forth-farenra manna, ne thaet lic gesecan, búton eow man láthige thaer-tó; and thónne ge thaer-tó geláthode sýn, thónne forbeóde ge thá háethenan sangas thaera láewedra manna, and heora hlúdan cheahchetunga, ne ge-sylfe ne eton, ne ne drincon, thaer thaet lic inne lith, the-laes-the ge syndon efen-láece thaes háethenscypes the hý thaer begáth. Ne ge ne sceolon beón rance, mid hringum geglengede, ne eower reáf ne beó to ranclice gemacode; ne eft to wáclice, ac wérige gehwá swá his háde to-gebyrige; thaet se preost haebbe thaet-thaet he to-gehádod is; and he ne werige munuc-scrúd, ne láewedra manna, the má the se wer werath wimmanna gyrlan. Crist cwaeth be his thenum the him theniath geornlice, thaet hý sceoldon beón on blysse á mid him, thaer-thaer he-sylf bith, on tham sóthan life; tham is wuldor and wurthmynd á to worulde. Amen.

37. Nú ge habbath gehýred án-raedlice hwaet eow to dónne is, and hwaet eow to forgánne is: gif ge of thissum dóth we nágon gewæld, and we willath beón cláene on Godes dóme. God ge-unne eow thaet ge hit móton swá aredigan swá eower thearf sý.

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

NORMAN-FRENCH.

Cez sunt les leis e les custumes que li reis Will. grantad al pople de Engleterre, apres le cunquest de la terre : iceles meimes que li reis Edward, sun cousin, tint deuant lui.

1. Ceo est a sauer : Pais a seinte iglise. De quel forfeit que hom fet oust, e il poust uenir a seinte iglise, oust pais de uie e de membre. E si aucuns meist main en celui ki la mere iglise requereit, si ceo fust u euesque, u abeie, u iglise de religion, rendist ceo quil aureit pris, e cent souz le forfeit ; e de mere iglise de parosse, XX. souz ; e de chapele, X. souz.

3. La custume en Merchene lahe est : si aucuns est apele de larrecin u de roberie, e il seit pleui a uenir deuant iustise, e il sen fuie dedenz sun plege, il auerad terme un meis e un iur de querre le ; e sil le pot truer dedenz le terme, sil merra a la iustice : e sil nel pot truer, si iurra sei duzime main, que al hure quil le pleui, larrun nel sout, ne par lui sen est fuid, ne auer nel pot. Dunc rendrad le chatel dunt il est retez, e XX. souz pur la teste, e IV. den. [al] ceper, e une maille pur la besche, e XL. sol. al rei. E en Westsexene lahe, C. sol. ; XX. sol. al clamif pur la teste, e IV. lib. al rei. En Dene lahe, VIII. lib. le forfeit, les XX. sol. pur la teste, les VII. lib. al rei. E sil

APPENDIX.

SELECTIONS FROM THE LAWS OF KING WILLIAM THE CONQUEROR.

L A T I N .

Iste sunt leges et consuetudines, quas Willielmus rex, post adquisicionem Anglie, omni populo Anglorum concessit tenendas ; eedem videlicet, quas predecessor suus et cognatus, Edwardus rex, servavit in Anglorum regno.

DE PACE ET IMMUNITATE ECCLESIE.

1. Pacem et immunitatem ecclesie sancte concessimus. Cujuscumque criminis reus, si ad ecclesiam confugerit, pacem habeat vite et membrorum. Quod si quis in eum manus injecerit violentas, et ecclesie immunitatem fregerit, in primis restituat plenarie ablata, et insuper de forisfacto ; si cathedralis fuerit ecclesia, vel cenobium, vel quicumque religiosorum ecclesia, centum solid. ; si matrix ecclesia parochialis, XX. solid. ; si capella, X solid.

DE PLEGIATIS FUGIENTIBUS.

3. Si quis appellatus latrocinio vel roberia plegiatur ad habendum ad justiciam, et interim fugerit, in Merchenelahe dabitur plegio respectus unius mensis et unius diei, querendi fugitivum, quem si infra terminum prescriptum invenerit, justicie offerat ; si minus, jurabit XII. manu quod, hora qua eum plegiavit, nescivit quod latro esset, quod consilio aut ope sua non fugerit, et quod eum habere non potest ad justiciam. Deinde catallum reddet pro quo fuit attachiatus, et XX. sol. pro capite fugitivi, et IV. den. cippi custodi, et ob. pro fossorio, et insuper regi XL. sol. Juxta Westsaxenelahe, in tali casu dabit C. solid. pro capite, illi qui clamium prosecutus est, et regi IV. libras. At vero in Denelahe,

pot dedenz un an e un iur truuer le larrun, e amener a iustise, si lui rendra cil les XX. sol., kis auerad oud, sin ert faite la iustise del larrun.

4. Cil ki prendra larrun senz siwte e senz cri que cil enlest a ki il auera le damage fait, et il uienge apres, si est resun quil duinse X. sol. de hengwite, e si face la iustise a la primere devise. E sil passe la devise senz la cuned a la iustise, si est forfeit de XL. sol.

7. Si hom ocist auter, e il seit cunuissant, e il deue faire les amendes, durrad de sa manbote al seinur, pur le franch hume X. sol., e pur le serf XX. sol.

8. La were del thein XX. lib. in Merchene lahe ; XXV. lib. in Westsexene lahe. La were del uilain C. sol., en Merchene lahe, e ensement en Westsexene.

11. Si ceo auient que aucuns coupe le puing al auter, u le pie, si lui rendrad demi were sulunc ceo quil est nez. Del poucer, lui rendra la meite de la main. Del dei apres le poucer, XV. sol., de sol. Engleis que est apele quaer denier. Del lung dei, XVI. sol. De lautre ki porte lanel, XVII. sol. Del petit dei, V. sol. Del ungle, sil le couped de la charn, V. sol. de souz Engleis. Al ungle del petit dei, IV. den.

12. Cil ki autrui femme purgist, si forfeit sun were vers sun seinur.

13. Autersi ki faus iugement fait, bert sa were, sil ne pot iurer sur seinz, que mieuz nel sout iuger.

in casu, forisfactum est VIII. librarum, quarum VII. regis octava autem pro capite calumpniati dabitur. Quod si infra annum et diem poterit latronem repertum justicie offerre, reddet libra, quam pro capite calumpnians accepit, et de latrone a fiet.

DE LATRONE CAPTO SINE UTHESIO.

Si quis latronem sive furem, sine clamore et insecutione cui dampnum factum est, ceperit, et captum ultra duxerit, X. solid. de henwite, et ad primam divisam faciet de eo am. Quod si eum ultra primam divisam sine justiciarii iura duxerit, erit in forisfacto XL. sol.

DE HOMICIDIIS.

Si quis convictus vel confessus fuerit in jure, alium occidat were suum, et insuper domino occisi, manbote, scilicet, mine libero X. sol., pro servo XX. solid.

DE WERE DIVERSORUM.

Est autem were theni in Merchenalahe XX. libr.; in Westsaxenelahe, XXV. libr.: rustici autem, C. solid. in Merchenelahe, aliter in Westsaxenelahe.

DE MEMBRORUM MUTILACIONE.

Si quis alteri vel manum vel pedem abscidit, dimidium illi reddat, juxta statum conditionis sue. Si pollicem, red-midium illius quod pro manu redderet. Si indicem, XV. denarios (solidum Anglicum quatuor denarii constituunt.) dimidium, XVI. sol. Si annularem, XVII. sol. Si auricularem, VII. sol. Si unguem pollicis, vel uncus digiti majoris, V. sol. unguem auricularis, IV. den.

SI VIOLAT QUIS UXOREM PROXIMI.

Si quis uxorem alterius legitimam violat, weram suam ei suo reddat.

DE JUDICIO FALSO.

Qui judicium falsum fecerit, were suum domino solvat, nisi e possit quod melius judicare nescivit.

14. Si hom apeled auter de larrecin, et il seit franschs hom, e puissed auer testimonie de lealted, se escundirad par plein serment. E ki blasme unt este, se escundirunt par serment nume: ceo est a sauer par XIV. humes leals par num, sil les pot auer; si sen escundira sei duzime main. E si il auer nes pot, si sen defende par iuise: e li apelur iurra sur lui par VII. humes numez, sei siste main, que pur haur nel fait, ne pur auter chose, se par sun dreit nun purchacer.

15. E si aucuns est apeled de mustier fruissir, u de chambre, e il nait este en ariere blasme, sen escundisse par XIV. humes leals numez, sei duzime main. E sil ait auter fiede este blasme, sen escundisse a treis duple, ceo est a saueir par XLII. leals humes numez, sei trente siste main. E sil auer nes pot, aut a la iuise a treis duple, si cum il deust a treis duple serment. E sil ad larrecin ca en ariere amende, aut al ewe.

24. De hume ki plaided en curt, en ki curt que ceo seit, fors la u le cors le rei seit, e hom lui met sure kil ad dit chose kil ne uoille conuistre; sil pot derehdner par un entendable hume del plait, oant e ueant, quil nel auerad dit, recouread sa parole.

29. Cil qui custient la terre ne deit lum trauailer se de lour droite cense; noun le leist a seignurage de partir les cultiuurs de lur terre, pur tant cum il pussent le dreit servise faire.

30. Les naifs ki departet de sa terre, ne deiuent cartre faut nauirrie quere, que il ne facent lur dreit servise, que apend a lour terre. Li naifs qui departet de sa terre dunt il est nez, e uent a autri terre, nuls nel retenget ne li ne se chatels, enz le facet uenir arere a faire soun servise, tel cum a li apend.

DE APPELLATIS EX FURTO.

14. Si quis appellatur de furto, et sit liber homo, si bone fame iustusque fuerit, et testimonium bonum habuerit, purgabit se per iuramentum suum. Quod si ante culpatus fuit, purgabit se duodecima manu, et eligentur XIV. legales homines ex nomine, qui iuramentum hoc faciant. Quod si defecerit, et jurare cum eo noluerint, defendet se per iudicium aque vel ignis: et appellator per VII. legales homines ex nomine iurabit, quod nec ex odio nec alia aliqua causa hoc ei imponit nisi tamen ut jus suum adiudicetur.

SI APPELLATUR QUIS DE VIOLATIONE ECCLESIE VEL CAMERE.

15. Si quis appellatur quod aut ecclesie immunitatem, aut licujus cameram infregerit, si hactenus de tali crimine immunis fuerit et inculpabilis, purget se iuramento, per XIV. legales homines nominatos manu duodecima. Quod si alias culpatus fuerit, iuret se iuramento triplicato, id est per XLVIII. legales homines nominatos, manu XXXVI. Si eos habere non potest, eat ad iudicium triplex, si iuramentum debuit exhiberi triplex. Si furtum ii calumpniatus emendavit, eat ad iudicium aque.

SI QUIS NEGAT IN CURIA SE DIXISSE QUOD EI IMPONITUR.

24. In omni curia, praeterquam in presencia regis, si cui imponitur, quod in placito dixerit aliquid, quod ipse negat se dixisse; si possit per duos intelligibiles homines de [visu et] auditu convincere, recuperabit ad loquelam suam.

DE COLONIS TERRE.

29. Coloni et terrarum exercitores non vexentur ultra debitum statutum; nec licet dominis remove colonos a terris, dummodo debita servicia persolvant.

DE NATIVIS.

30. Nativi non recedant a terris suis, nec querant ingenium inde dominum suum debito servicio suo defraudent. Si autem aliquis discesserit, nullus eum receptet, vel catalla sua, nec retineat, sed faciat ad dominum proprium, cum omnibus suis, redire.

NOTES.

NOTES.

PART I.

SECTION I.

- § 1. "Se daeg," *the day*.—"Se" agreeing with "daeg," according to Gram. § 425 ; and so throughout the Part of Speech.
- § 2. "Se Háelend," *the Savior, or Healer*.
- § 4. "Se wig," *the idol*.¹
- § 6. "Seó faemne," *the virgin*.
- § 10. "Thaet wíg," *the battle, or contest*.
- § 13. "Thaes rinces," *of the warrior*.
- § 15. "Thære saelthe," *of the happiness*.
- § 20. "Thám hláfe," *for the loaf, or bread*.
- § 22. "Thám réce," *with the smoke*.
- § 23. "Thære scíran," *to the shire*.
- § 24. "Thære wúnde," *by the wound*.
- § 25. "Thære thearfe," *from the necessity*.
- § 33. "Thá sceawunge," *the spectacle*.
- § 36. "Thaet spell," *the history*.
- § 38. "Thý earne," *with the arm*.—"Thý," the *Old Ablative*, both masculine and neuter, agreeing with the noun in the same case, and usually, if not always, governed by the Prep. "mid," sometimes understood,² whence it is now styled the *Ablative Instrumental*.
- § 39. "Thære béne," *with the prayer*.—"Thære," the *Old Abl. Feminine*.
- § 50. "Thám swurdum," *with the swords*.—In this instance, as

¹ Words and passages in Part I. will be found translated in every case in which there might be any doubt about their meaning, according to the connection from which they have been severally taken.

It will also be borne in mind that all words in Part I. are given as they appear written in the sources from which they have been drawn.

² For the particular government of the Prepositions, see Gram. § 413, and for their peculiar nature, Section VIII., Notes, as well as in Glossary, *sub vocibus ipse*.

also in "*thám réce*," § 22, we have the Dative used *instrumentally* in the place of the *Old Ablative*, to which it pretty generally succeeded in the later stage of the language.—"*Swurdum*," governed like "*earme*," by "*mid*" not expressed in the text.

§ 54. "*Se mona*," *the moon* :

§ 55. "*Seó sunne*," *the sun*.—It is the mythology of a people which personifies objects in nature, thus assigning them distinction of sex, or, in other words, gender. Hence the opposite genders to the same thing among different peoples. Perhaps the arbitrary distinction of the kind that we perceive in many languages, had its origin not so much in peculiarity or diversity of terminations, as in the system of *fetichism*, which recognising the Deity in every thing, even in the smallest blade of grass, seems to have prevailed in the earliest times over the whole earth. From fetichism there was an easy transition to polytheism, which made almost every natural object, as well as every mental faculty and moral affection, a separate divinity of either the one or the other sex.

Among many nations of the East the moon was anciently worshipped as a male deity, and the sun as a female one. The Hindoos still regard the former as such. The Caribs in the Western World actually looked upon it as a man, which helps to favor our conjecture about the origin of the name in Saxon; Glossary, *sub voce*. The peoples of Teutonic lineage at one time generally, made the moon masculine and the sun feminine, a distinction which would appear to have been more or less observed among the English as far down as the days of Shakspeare, as we find that great dramatist, the close observer of every thing national, alluding to the "blessed" luminary of the day as "a fair hot wench in flame-colored taffata."—*King Henry IV., Part I., Act I. Scene 2.*

§ 57. "*Seó aercebiscop*," *the archbishop*.—"Seó," for "se," but we are disposed to regard the use of the feminine for the masculine in every case as an error of transcription.

§ 58. "*The man*," *the man*.—"The," used for "se," if not the more ancient form; Gram. § 35, and Gloss. *sub voc.*—"Man," more properly "mann," to distinguish it from "man," *one, they*; Gram. § 182.

§ 59. "*The leng*," *the longer*.—All adverbs, especially when defined by "*the*," must be looked upon as actual nouns, construed in the accusative case according to Grammar, § 438. See further, Section VII.

§ 60. "*The lengten*," *in the spring*.—"Lengten," here governed in the Dat. by the Prep. "in," not expressed in the text.

"Thæm gegyldan," *to the companion*.—"Thæm," a variation of thām."

"That is," *the ice*.—"That," for "thaet."

"Se Pétrus," *the Peter*; i. e. *the well-known, or the before-ed Peter*; or perhaps still better, *that Peter*, the article "se, et," before a proper name having the force of the same definite noun, as always in the earlier Saxon. So *ὁ, ἡ, το* in Greek; like usage also obtains in other languages. The definite as such, is probably unknown in the earlier stage of all languages in which it is found.

"Thaene mere," *the mere*.—"Thaene," for "thone."

"Sió smeáung," *the argument*.—"Sió," for "seó."

"Thý wyr," *the worse*.—"Thý," said to be used both for and like "the" before adverbs, § 59, but see Sec. XI., § 33.

"Thas wéstenes," *of the desert*.—"Thas," for "thæs."

"Thý cyning," *the king*.—"Thý," here the Nominative, but that "the" ought to be read in every instance of the kind.

SECTION II.

"Thæs cyninges dæl," *the king's part*.—"Cyninges," governs "dæl," according to Gram. § 435.

"Wintres tîd," *the time of winter, literally, winter's time*.

"Récedes hleów," *the shelter of the dwelling, lit. the dweller*.

"Faetes botm," *the bottom of the vat, or, the vat's bottom*.

"Seó lufu liges and léasunge," *the love of a lie and of false-*

"Swétnes blostma," *the fragrance of flowers*.—It will be observed that when the governing noun has the article either expressed or understood, the one in the Genitive almost invariably follows, while in other cases, it usually goes before.

"Tó gebeorge," *for a defense*.

"Meolece and hunie," *with milk and honey*.—These Datives are governed by the Prep. "mid," understood, or they stand in apposition according to Gram. § 441.

"On rýnum," *in chariots*.

"Tó wéga gelaétum," *unto the meetings of the ways*.—Observed idiomatic use of the plural "gelaétum," comparing it with a definite expression in Sec. V., § 1.

"Fót with fét," *foot for foot*.

"Putífares dóhtor thæs sacerdes of thære byrig," *the daughter of the high-priest of the city*.—"Sacerdes," the Gen., in

apposition with "Puttfares," according to Gram. § 433, and separated from it by the governing noun, a construction which, common in Anglo-Saxon, is not admissible in English, owing to the loss of terminations as distinctive marks of cases.—Observe, also, the use of the Prep. "of." Another Genitive dependent on "sacerdes" would not have been allowable, nor would it have expressed the same idea. So in § 39, "Papa of Róme," *Pope of Rome*.

§ 18. "Ofer thá burnan Cédron," *over the brook Kedron*.—"Cédron," in apposition with "burnan," according to Gram. § 433.

§ 21. "Tháera náegla faestnunge," *the fastening of the nails*.—"Faestnunge," here the Accusative.

§ 22. "Aet Pedridan muthan," *at the mouth of the Parret*.

§ 24. "Of Heródes anwealde," *of Herod's jurisdiction*.

§ 25. "Dúna swioran," *tops of hills*.

§ 26. "Oth Donuá thá eá," *unto the river Danube, or Donau*.

§ 28. "Bé súthan Temese," *on the south of the Thames*.—"Tháere eá," properly understood after "Temese." Compare § 26.

§ 29. "On gesamnungum," *in the synagogues*.

§ 30. "Myrcna cýning," *king of the Mercians*.

§ 33. "Of Sodóm-wara wín-earde," *of the vineyard of the inhabitants of Sodom*.—It will be observed that it is only the latter, or the last member of a compound noun which is usually declined. In such cases, too, the undeclined member, or members, are commonly found in their simple or radical form, as will fully appear in the sequel. See, also, § 74.

§ 36. "Fram Drihtnes menniscnyse," *from the incarnation of the Lord*.

§ 38. "Rómana ríce," *the empire of the Romans*.—"Rómana," the Gen. plural employed idiomatically in the place of a corresponding adjective, and so in most cases to express the names of *capital cities, countries, kingdoms*, and the like. Thus, also, "Rómana-burh," *the city of the Romans, or of Rome*; "Egypta-land," *the land of the Egyptians, or of Egypt*, etc.

§ 40. "Bisceop Súth-Seaxna máegthe," *bishop of the province of the South Saxons*.—The *Súth-Seaxna maegth* included Sussex and a part of Surrey.

§ 42. "On swegle," *in the sky*.

§ 43. "Of tháero dura," *out of the door*.

§ 44. "Be tháere giftan maegthe," *according to the dowry of a maiden*.

§ 46. "Feores frófer," *life's comfort*.

§ 48. "Of synnum," *from sins*.

"On stafum," *in written characters.*

"Thurh snytro spéd," *by dint of skill.*—"Spéd," for "spéde,"

"Of Cames cneorisse," *of Cham's lineage.*

"Of muthe leóna," *out of a lion's mouth.*

"On strengo theódscepes," *in strength of discipline.*

"Yldo bearn," *the child of old-age.*—"Yldo," for "ylde"

"Mid méca ecgum," *with the edges of the swords.*—"Ecgum," instance of the idiomatic use of the plural.

"Witena Gemót," *the Assembly of the Wise, the Saxon Par- of Britain.* Properly written as one word, but with the two s dependent upon each other, as always in such cases.

"Intó thæes Fariséus huse," *into the Pharisee's house.*

"Geswustrena bearn," *children of sisters.*

"On thám wéstene Judæae," *in the wilderness of Judea.*

"Theóda riht," *the law of nations.*

"Waetera sées," *waters of a sea.*

"Bútan fisceran, and fugeleran, and huntan," *except fishers, s, and hunters.*

"Thære modor cild," *the mother's child.*

"Raeswan herges," *leaders of a host.*

"Hádes man," *a man of condition.*—"Man" for "mann,"

s.
"With thám Crístenan-dóme," *against Christianity.*—It is al for an adjective, in forming a compound with a noun, to be l, but the former member of "Crístenan-dóme" is evidently the state of "Crísten," *Christian*, whence one reason for the use article "thám;" Gram. § 79. We, however, commonly find istendóm," Gen. thæes Crístendómes, etc.

will here take occasion to observe, that an adjective may unite ith two nouns in forming a compound, the last member alone eclined, and that in many copies of Anglo-Saxon works, the t constituents are found separate from each other, transcribers, haps writers themselves, having exercised ample discretion in pect. Thus, for instance, the three members of "eald-hláfórd- of the race of their ancient lords, may sometimes appear ected by the hyphen, and again either in the form "ealdhláfórd" or in that of "ealdhláfórdcynnes." Inattention to the nature compounds has led many to suppose grammatical errors where ist.

ch compounds as "eald-hláfórd-cynnes," the Adj. "eald" de- the noun "hláfórd" which follows it, while "hláfórd" itself, the s rendered as the plural. Sometimes, when the compound

consists only of two nouns, the former may be translated by the corresponding adjective in English, if not made dependent upon the latter by means of the Prep. "of," with the employment of the definite article, when necessary: as, "woruld-sorga," *worldly cares*, or, the *cares* of the *world*. Perhaps no language ever possessed ampler or more varied powers of composition than the Anglo-Saxon. In the poetry of the tongue especially, they are displayed to their fullest extent.

§ 78. "Aet hám," *at home*.—"Hám," when denoting *home*, is usually undeclined.

SECTION III.

§ 1. "Gelfic thám mangere," *like unto the tradesman*.—"Mangere," the Dat. governed by "gelfic," according to Gram. § 444.

§ 2. "Of folcum thám strangestan," *of peoples the most powerful*.—"Strangestan," agreeing with "folcum," according to Gram. § 427.

§ 4. "Dysegum monnum," *by ignorant men*.—"Monnum," the Dat. according to Gram. § 441.

§ 5. "Snellra werod," *a host of alert men*. The expression a poetical one.—"Snellra," properly "snelra;" Gram. § 84.

§ 6. "Mycelnes heofonlices weredes," *a multitude of the heavenly host*. But better, according to the construction, the *vast array*, or perhaps, the *magnificence of a heavenly host*.

§ 8. "On sméthne feld and rúmne," *into a smooth field and spacious*.—This construction is one of peculiar beauty, and has been occasionally adopted by some of the best writers in the modern tongue.—"On," followed by the Acc. "*into*," and the like, as "*in*" in Latin.

§ 10. "With thám aglaecan," *among the wicked*.—"Aglaecan," an instance of the adjective in the definite state standing for a noun. As such, it may be accompanied either with the article or with a pronoun, and be employed as well in the singular as in the plural number.¹

§ 12. "Mislices bleós," *of a different color*.—"Bleós," the Gen. construed with "mislices" in the complete sentence, according to Gram. § 436. So also in § 35, "Réthes módes monn," *a man of an austere mind*.

¹ Formations of the kind in English can be used with propriety only in the plural; as, "the dead," "the living," i. e. *dead men*, *living men*, though we sometimes find them in the singular when made with perfect participles, especially in the titles of books and of subjects; as, "the Betrothed," "the Forsaken." It would be more in accordance with the genius of the language, however, to add the word "one" in all such cases; as, "the Betrothed One," "the Forsaken One." Confusion, also, would be thus avoided.

§ 13. "Thá maestan blód-gýtas," *the greatest blood-sheddings*.—"Thá maestan," *the greatest*, not *the most*, which would require to be followed by the Genitive plural.

§ 14. "Yldest burh-wara," *eldest of the citizens*.—"Burh-wara," the Genitive plural governed by "yldest," according to Gram. § 445.

§ 16. "Haelethas heardmóde," *heroes firm*.

§ 19. "Stow waeteres waedla," *a place destitute of water*.—"Waeteres," the Gen. governed by "waedla," according to Gram. § 444.

§ 24. "Wraeccan láste," *with exiled footsteps*.—"Láste," the Dat. in construction according to Gram. § 441.

§ 25. "For wédendre heortan thaes cyninges," *on account of the raging-heart of the king*.—An instance of the Genitive with the article following the governing noun, thus making the sentence more emphatic.

§ 28. "Thá gástlican thearfan," *the spiritually poor*.—"Thá" answering for both "gástlican," and "thearfan," as the definite state. It will be observed that the use of "gástlican," the adjective, is idiomatic, and is required by "thearfan" as a noun, § 10. The English in such cases employs the corresponding adverb, as in the translation of the example, or an equivalent. Our version of the passage from which the example has been drawn, reads, "the poor in spirit."

§ 29. "On gedefre ylde," *in a proper age*.—"Ylde," as before, for "ylde."

§ 31. "Of Laedene tó Engliscum," *from Latin into English*.—"Engliscum" agreeing with "gereorde" understood, the Dative singular of "gereord," *language, speech*, (Gloss. *sub voc.*), and not *English*, as the word is commonly rendered, but *Anglo-Saxon*, or perhaps as well, *Anglican*. Indeed, the difference between the ancient and modern terminations "-isc" and "-ish" well distinguishes the language in its two great epochs. Compare also "Natale Sancti Gregorii Papae," p. 22, with p. 24.

§ 32. "Mid lufwendum módes willan," *with a benevolent disposition of the mind*.—An unusual construction of the Genitive, and hardly admissible unless we take "módes willan" as a compound word, such compounds being not unfrequent.

§ 33. "Seó hálige meowle," *the holy maid*.

§ 34. "On nearore lífe," *in a narrower life*.

§ 36. "Curmelle seó laesse," *the lesser centaury*.

§ 37. "Dugetha genóhra," *of abundant blessings*.

§ 38. "Thú góda theow and getrywa," *thou good servant and faithful!*—"Theow," in apposition with "thú," according to Gram.

§ 433, and the latter word requiring the adjectives to be in the definite state, upon the principle contained in Id. § 79.

§ 42. "Wifa wlftegot," *most beautiful of women*.—"Wifa," the Gen. plural, governed by "wlftegot," according to Gram. § 445.

§ 45. "Wlftegum wædum," *with beautiful garments*.—"Wædum," the Dat. according to Gram. § 441.

§ 46. "Tunnan fulle hlutres áloth," *tuns full of pure ale*.—"Áloth," the Gen. governed by "fulle," according to Gram. § 444.

SECTION IV.

§ 2. "Thissa yfela author," *either of these evils*.—"Yfela," governed by "author," according to Gram. § 435, and defined by "thissa," Id. § 427.

§ 3. "Se be thám," *he concerning whom*.

§ 4. "Sum wíf seó," *a certain woman who*. It will be observed, that although "wíf" is of the neuter gender, it not unfrequently requires the relative to be feminine, and the same with regard to the personal pronoun when it supplies its place.

§ 5. "Eal thát rice," *all that region*. The original force of the article; Sec. I., § 68.

§ 6. "Aæfter thære ylcan wísan," *after the, or that same manner*.

§ 7. "Manegum swylcum bigspellum," *with many such parables*.—"Bigspellum," the Dat. according to Gram. § 441.

§ 9. "On hwylcum anwealde," *by what authority?*

§ 10. "Be hyra synne," *touching their sin*.—"Hyra," the Gen. governed by "synne," according to Gram. § 435.

§ 11. "Eall thát heó," *all that she . . .*

§ 15. "Eallum thám-the," *for all those who . . .*

§ 17. "Náht me wana," *nothing is wanting unto me*.—"Me," the Dat. governed by "ys" understood, according to Gram. § 450.

§ 18. "Raest eallra úrra geswinca," *rest from all our toils*.—"Geswinca," *of toils*, the Gen. used idiomatically, as depending upon the preceding noun.—"Eallra," more properly "ealra;" Gram. § 84.

§ 19. "On thone écan eard ussa saula," *into the eternal country of our souls*.—"On," as in Sec. III., § 8.

§ 20. "Mid usic," *with us*.—"Usic," an older form of the Dat. than "us," whence chiefly poetic.

§ 21. "Be thínium ágenum wille," *according to thy own will*.

§ 22. "Mid his-sylfes miht," *with his own might*.—"His-sylfes," lit. *his-self's*, the two members of the compound being properly in apposition with each other, according to Gram. § 433.

§ 24. "Ofer eow-sylfe," *upon yourselves*.—"Eow-sylfe," lit. *yourselves*.

§ 26. "Bé ænlipugum mannum," *one man after another*; lit. *by successive men*.

§ 28. "For his ágenre gecynde," *by reason of its own nature*.

§ 29. "Ifig the on stáne," *ivy which on stone*.

§ 30. "With ðhone waestm," *near that fruit*.

§ 32. "With mín," *against me*.

§ 33. "Aeghwaetheres hádes," *of either sex*.—"Hádes," the Gen., construed with "aeghwaetheres" in the complete sentence according to Gram. § 436.

§ 34. "Thý daege," *on that day*.—"Daege," the Old Abl., as it is preceded by "thý," and belonging to Gram. § 438, in the place of the later Dative of the Rule.

§ 35. "Fram ende oth otherne," *from the one end unto the other*.

§ 36. "Hwaet rúmedlices oththe micellices?" *What of spacious or of great?*—"Hwaet," governing "rúmedlices" and "micellices" in the Genitive singular according to Gram. § 443.

§ 37. "Hiora ryne," *their course*.

§ 38. "Unc and uncrum bearnum," *unto us two and unto the children of us two*.—"Uncrum," strictly *our-two*, but our language is not susceptible of any pronominal form which can properly correspond to this Saxon dual.

§ 39. "Uncer áehta," the *possessions of us two*.—"Uncer," the Gen. governed by "áehta," according to Gram. § 435.

§ 41. "Bé hláfe ánum," *by bread alone*.

§ 42. "An man," *a certain man*.

§ 43. "Anra gehwile for his ágenum gilt," *every one for his own crime*.—"Anra gehwile," lit. *each of certain ones*.—"Anra," governed by "gehwile;" Gram. § 445.

§ 46. "Be-aestan ðháere maenio," *behind that crowd*.

§ 47. "Heora bégra eágan," the *eyes of both of them*.—"Heora bégra," lit. *of them both*, "bégra" being in apposition with "heora," according to Gram. § 433.

§ 48. "Tó him eallon," *unto all of them*.—"Him eallon," lit. *them all*, as in § 47.

§ 50. "Aer ðhú ðhé-self," *ere thou thyself*.—With "me-self," "ðhé-self," etc., we have corresponding forms in French, "moi-même," "toi-même," etc., which idioms no doubt proceeded from a Frankic influence. But in the case of "ðhé-self" and the like, would it not be better to regard the "self" as belonging to the foregoing Nominative, and elegantly separated from it by the somewhat pleonastic, but

more emphatic use of "thé" as the Old Abl., by thee, according to Gram. § 441?

§ 52. "Hwá thegna," which one of the attendants? i. e. upon his ministry, referring to Jesus Christ's disciples.—"Thægna," the Gen. plural, governed by "hwá;" Gram. § 445.

§ 55. "Sume thæge," some of those.—"Sume thæge," lit. some those, as in § 47, and § 48, and in Sec. VI., § 33, which see.

§ 56. "On thás gnornunga," into these lamentations.

§ 57. "Tó his hūse and tó thinum," to his house and to thine.—"Thinum," agreeing with "hūse" understood.¹

¹ We will here take occasion to observe that English grammar requires another denomination of pronouns. As we have Possessive Adjective Pronouns, so we ought also to have Possessive Substantive Pronouns, the latter consisting of *mine, thine, and yours, his, hers, its, ours, yours, theirs*, in the Nom. and Obj. cases only, and combining in themselves the idea previously conveyed by the noun. Thus a great difficulty is removed in parsing such sentences as the following: "This hat is *mine*;" "Give me my whip: John took *yours*;" as in the first, "mine" is a Possessive Substantive Pronoun in the Nom. case after "is," and in the second, "yours," the same in the Obj. case governed by "took." So likewise when these pronouns depend upon a preposition: as, "That picture was one of *ours*;" "That horse is equal in speed to *yours*;" in which examples "ours" and "yours" are Objectives with the usual government in their connection. That such forms are not Personal Pronouns in the Possessive case is very clear, since they cannot be placed before nouns and be governed by them, nor can they be placed before nouns to agree with them as Possessive Adjective Pronouns. "Mine" and "thine" euphonically employed in the older English before nouns beginning with a vowel, for "my" and "thy," must be excepted from the latter remark.

The true possessives of the Personal Pronouns in English are, *my, thy, and your, his, her, its, our, your, their*, which may also with propriety be treated as Adjective Pronouns of a Possessive character, whence the name.

The construction in Anglo-Saxon which led us to make the foregoing observations, was evidently the origin of what in English we have denominated *Possessive Substantive Pronouns*. It will be found to be a common one in the language.

It may not be amiss to state also in this connection, that it was the frequent use of "thá," "thára," and "thám," for "hí," "hira," and "him," in the period after the Norman conquest, which, in the formation of the present English, led to the adoption of *they, their, and them*, modifications of the former, instead of corresponding ones from the latter. This usage would seem to have originated among the lower orders of the mixed population of the country, in their species of *lingua franca*, to avoid the ambiguity arising from forms which belonged to both numbers, "hira," in sound at least, differing but little from "hire," the Gen. singular of "heó;" and thus it is probable that the Possessive or Genitive "its," i. e. "hits," existed in the language long before we find it appearing in any English book. In the early literature of every people it is seldom that we meet with the speech of any other than the highest orders of society. Compare Introduction, § 81—§ 83.

§ 58. "His mágas," *relations of his*.—"His," of *his*; so the Possessive of the Personal Pronouns in Anglo-Saxon must sometimes be rendered into English.

SECTION V.

§ 1. "Twégra wéga gelaetu," *the meetings of two ways*.—"Twégra" agreeing with "wéga," according to Gram. § 427.

§ 2. "An of thám," *one of those*.

§ 4. "Threo and thritig geára," *three and thirty years*.—"Geára," the Gen. plural governed by "threo" and "thritig," according to Gram. § 445.

§ 7. "Six hund thúsenda," *six hundred thousand*.—"Six," agreeing with "hund," according to Gram. § 427, and "thúsenda," governed by the latter;¹ Id. § 445.

§ 8. "On thone syxteothan Sunnan-daeg," *for the sixteenth Sunday*.—Part of a Rubric.

§ 10. "An thára twelfa," *one of the twelve*.—"Twelfa," governed by "án," according to Gram. § 445.

§ 11. "Mid twám hundred," *with two hundred*.—"Hundred," the Dative plural undeclined.

§ 15. "Scipa án hund and eahtatig," *of ships one hundred and eighty*.—"Scipa," the Genitive plural governed by "hund and eahtatig;" Gram. § 445.

§ 17. "Thý twentigthan daege and thý feórthan Septembris," *on the twentieth day and on the fourth of September, i. e. on the twenty-fourth day of September*.—"Daege," the Old Abl., according to Gram. § 438.—"Septembris," a Latin Genitive.

§ 18. "Other healf-hund biscopa," *one hundred and fifty bishops*.—"Other healf-hund," equivalent to *the second hundred, deducting a half hundred*, the expression evidently being elliptical. So, also, "thrydde healf-hund," *two hundred and fifty, i. e. the third hundred, deducting a half hundred*; "feórthe healf," *three and a half, i. e. a fourth unit, deducting a half unit, etc.*

§ 19. "Hund-seofontig sithon," *seventy times*.—"Sithon," an Old Dat. or Abl. form, according to Gram. § 438.

¹ Unless the Numeral be recognised in English as a distinct part of speech, according to the definition of its nature that we have given, Gram. § 120, the terms *hundred, thousand, million, many, few, etc.*, when preceded by the Indefinite Article must be regarded as Nouns, while those which accompany them, and with which they are usually made to agree, are, in either case indeed, invariably dependent upon the Prep. "of" understood: as, "a hundred men," "a great many women," i. e. "a hundred of men," "a great many of women."

§ 22. "Tó thám othrum," *to the second*.

§ 25. "Hund-seofontigra sum," *some, or about seventy*.—It is uncertain whether "sum" should be regarded in such cases as this, as a noun, or as an indefinite pronoun, or indefinite numeral. Perhaps government requires that it should be considered as the last.

§ 26. "Thūsend-málum," *in a thousand parts*.—"Thūsend," undeclined, and compounded with "málum" as one word, and in construction according to Gram. § 441.

§ 27. "Nú othre sithe," *now the second time*.—"Sithe," here the Old Abl. according to Gram. § 438, but really in apposition with "nú."¹

§ 28. "Sume ten gear on thám gewinne," *some ten years in the war*.—In such cases as this, "ten" must either be regarded as in apposition with "sume," as in Sec. IV., § 55, denoting indefinitely *some of ten*, or be explained by ellipsis, as, "sume ten," *some*, I may say, *ten*.—"Gear," here the Acc. according to Gram. § 438.

§ 32. "Thám gingum thrym," *to the three youths*.—For this construction, compare "thá eorlas thry," *the three earls*; "thá hyssas thry," *the three lads*; but all poetic.

§ 33. "Hwile thára threóra," *which of those three?*—"Threóra," governed by "hwile," according to Gram. § 445.²

SECTION VI.

§ 1. "Him fyligdon mycel menigu," *a great multitude followed him*.—"Him," the Dat. governed by "fyligdon," according to Gram. § 449.—"Fyligdon," a verb in the plural, having "menigu," a noun of multitude in the singular, as its subject; Id. § 421.

§ 2. "Thú gemyndest thá word," *thou rememberest the words*.—"Word," the Acc. governed by "gemyndest;" Gram. § 447.

§ 3. "Bódiath gódspell ealre sceafte," *preach the gospel unto every creature*.—"Gódspell" and "sceafte," the Acc. and the Dat. governed by "bódiath;" Gram. § 454.

§ 5. "Gilpes thū gírneſt," *glory dost thou yearn after*.—"Gilpes," the Gen. governed by "gírneſt;" Gram. § 448.

§ 7. "Hyt náht ne fremode," *it profited nothing at all*.—"Náht,"

¹ For the earlier construction of the Adverb in the sentence, from its peculiar nature, see Sec. VII., with Sec. XI., *passim*.

² The propriety of generally introducing the Numeral into English grammar, as a distinct Part of Speech, is manifest, and perhaps it would be as well to class with Numbers many words usually explained under the head of Pronouns, and even under that of Adjectives, dividing the whole into *Definite* and *Indefinite*. But when words partake of the nature of different parts of speech, it is difficult to define them.

the Acc. as explained in Sec. XI., § 98 ; and for the employment of the two negatives in expressing the negative more forcibly, see Gram. § 465.

§ 8. "Ic hine bletsige and ge-eacnige," *I will bless and increase him*.—It is the connection which must determine whether the Indefinite Tense in Saxon is to be translated by the Present, or by the Future in English.

§ 9. "Reáf tó werigenne," *garments to wear*.—"Werigenne," the Gerund governed by the Prep. "tó," according to Gram. § 461.

§ 10. "Heora æt tó behealdanne," *their laws to observe*.—"Ae," the Acc. governed by "behealdanne;" Gram. § 462.¹

¹ The recognition of the Gerund in English grammar, existing as it really does, is indispensably necessary for the harmonious resolution of sentences. It differs, as will be perceived, both from the Participle, and from the Participial Noun. The Participial Noun is only governed, or stands as the subject to the verb, and is required to be invariably preceded either by the definite article, or by the possessive case, which helps to constitute it, and to be followed by a preposition with some word depending upon it ; the Participle agrees and governs, while the Gerund both governs either as a verb or as a noun, and is governed, unless it be the nominative to the verb in the sentence. The following examples will illustrate the distinction which we would insist upon :

"By the governing of men he became despotic."

"The governing of men is sweet."

"Trajan's governing of them was mildness itself."

"Governing men with mild sway, he rose to popularity."

"By governing men his talents were fully developed."

"Governing men was his greatest delight."

"Her governing displayed strength of character."

Hence we would suggest the following Rules for the Gerund :

1.—Gerunds, like Participles, have the same government as the verbs to which they belong.

2.—The Gerund is either governed, or governs like the Noun, and like the Noun may stand as the subject to the verb in the sentence.

In the formation of Participial Nouns, the omission either of the definite article or possessive case, or of the preposition, cannot be justified ; nor can the Objective follow the Gerund when governing a noun or pronoun in the Possessive. Thus we cannot say, "The ruining him," or "ruining of him," as in the first instance, "ruining" having become a noun by taking "the" before it, renders itself incapable of governing "him" the Objective ; and in the second, the same word is no longer a *participle*, since it cannot agree with any thing, nor a *gerund*, since the Gerund is never followed by the Prep. "of" with a dependent word, nor a *noun*, because it lacks what is essential to constitute the Participle a noun, either the definite article or the possessive case : nor can we say, "By John's holding him," since "holding" being the word upon which the Possessive "John's" depends, cannot also govern the Obj. "him." In such cases it is usually said that the Possessive is governed by the portion of the sentence which immediately succeeds it ; but no idea is more erroneous, as all the words in a sentence are mutually dependent.

§ 12. "Gif¹ thū heora untreōwa onscunigo," *if thou avoid their deceits.*

§ 13. "He me sealde tō ræddanne," *he gave me to read.*—"Me," the Dat. with the Acc. not expressed, governed by "sealde;" Gram. § 454.

§ 14. "Ic axige me rædes," *I ask counsel for myself.*—"Me," the Dat., with the Gen. "rædes," governed by "axige;" Gram. § 453.

§ 15. "Rist se stól nyther," *the throne tumbles down.*

§ 16. "Gif sēnig man ceápode," *if any man should purchase.*—"Ceápode" with "gif," the Subjunctive mood, which in most cases is determined by the conjunction, and sometimes even by an adverb.

§ 18. "Hérigath hálgum stefnum," *praise with holy voices.*—"Stefnum," the Dat. in construction according to Gram. § 441.

§ 19. "Fæste gefoged," *firmly joined.*

§ 20. "Thá adredon híg, and wundredon, and betweox heom cwædon," *then feared they, and wondered, and said among themselves.*

§ 22. "Smeádon hū híg hine forspýldon," *devised how they might destroy him.*—"Forspýldon," the Subjunctive determined by the Adv. "hū."

§ 23. "Andswarast thū swá thám bisceope," *answerest thou thus the high-priest?*—"Bisceope," the Dat. governed by "andswarast;" Gram. § 449.

§ 24. "Hwaet ys thaet gyt me sóhton," *what is it for that ye two have sought me?*—What has been already said in relation to the Indefinite in Saxon, applies equally to the Perf., in rendering it by the Imperf. or the Perf., and even by the Pluperf. or the Second Fut. in English, all of which tenses it appears to embrace.

§ 26. "Wlíte thū scryðdest," *with beauty hast thou clothed.*—"Wlíte," the Dat. or Abl. in construction according to Gram. § 441.

§ 27. "Sóthes ne wanda," *truth do thou disregard not.*—"Sóthes," the Gen. governed by "wanda;" Gram. § 448.

§ 29. "Hí wunedon oth thysne daeg," *they would have continued until this day.*—"Wunedon," the Subjunctive, with the Conj. in a preceding member of the sentence.

§ 30. "Gif hwá wundrie hū hit gewurthan mihte," *if any one won-*

There are principles in grammatical construction, principles interwoven with the genius of every language, which custom itself cannot violate with impunity for any length of time.

We will here take occasion to observe that the Gerund cannot be regarded simply as a noun, since the noun cannot govern out of the genitive case. See further, Gram. § 138, note 3.

¹ For the earlier relation which the conjunction bore in the sentence, see Sec. IX., *passim*.

der how it could be done.—"Mihte," *was able, could.*—"Gewurthan," the Inf. governed by "mihte;" Gram. § 459.

§ 32. "Gif *thū thām frumgaran brýde wýrnest,*" *if thou unto the patriarch refuse his wife.*—"Frumgaran," the Dat., with "brýde," the Acc., governed by "wýrnest;" Gram. § 454.

§ 33. "Sume híg tweónedon," *some of them doubted.*—"Sume híg," lit. *some they.* Compare Sec. IV., § 55.

§ 34. "Se godcunda anweald hí to-stencte," *the divine power dispersed them.*

§ 36. "Húméta cann *thes stafas,*" *how knoweth this one letters?*

§ 37. "Ic beó mid hyre," *I will be with her.*

§ 38. "Wolde cyning wall onsteallan íserne," *would the king erect an iron wall?*—"Onsteallan," governed by "wolde," according to Gram. § 459.—"Íserne," the adjective, elegantly and emphatically separated from the noun by the verb.

§ 40. "Thé bringath cyningas lac," *unto thee shall kings bring offerings.*

§ 41. "Nys hálum láeces nán *thearf,*" *unto a hale, or well man there is no need of physician.*—"Hálum," the Dat. singular, and governed by "nys" according to Gram. § 450.

§ 42. "Ge habbath us gedón láthe Pharáone," *ye have made us hateful unto Pharaoh.*—"Habban," in such cases as this an auxiliary, but according to an old construction in the language, we would here have "gedóne" in the place of "gedón," as in Gram. § 428.

§ 43. "Thæt bíth alles leás," *that will be void of all.*—"Alles," the Gen. governed by "leás," according to Gram. § 444.

§ 44. "Ne leóh *thū leng,*" *lie not thou any longer.*

§ 45. "Béc on tó leornianne," *books to learn in.*—"On," governing "thē," *which,* understood.

§ 46. "He wyle on gehálgodum legere licgan," *he desires to lie in a consecrated cemetery.*

§ 47. "Hit lícode Heróde," *it pleased Herod.*—"Heróde," the Dat. governed by "lícode," according to Gram. § 449.

§ 49. "Alýfe me tó farenne," *permit me to go.*—"Me," the Dat. governed by "alýfe," according to Gram. § 449.—"Farenne," properly "faranne."

§ 50. "He wáes byrnende leoht-faet and lyhtende," *he was a burning light and shining.*—"Leoht-faet," the Nom. after "wáes," according to Gram. § 423.

§ 51. "Ne miht *thū me fylían,*" *thou art not able to follow me.*—"Me," the Dat. governed by "fylían;" Gram. § 449.

§ 52. "Man mót medemian be mihtum," *one ought to moderate according to his ability.*—"Mihtum," the plural, *powers.*

§ 53. "He nolde meldian on his geferan," *he was unwilling to inform against his companions.*

§ 55. "Ealle we móton sweltan," *all of us must die.*—"Ealle we," lit. *all we*, or *we all*, by inversion into English. Compare the corresponding expressions in Sec. IV., § 47, § 48, and § 55, and above, § 33.

§ 57. "Se monath is nemned on Leden DECEMBRIS," *that month is called in Latin, DECEMBRIS.*—"On Leden," lit. *into Latin*, idiomatically for "on Ledene," or from the fact that there is a *quasi* motion implied in the idea of translation from one language into another. Compare Sec. III., § 8.—"Decembris," the Nom. properly governed by the Perf. Part. "nemned" in relation with the verb "is;" Gram. § 463, or perhaps in construction, according to Id. § 423.

§ 58. "Tha ic seó teónum georn," *that I be anxious for mischief.*—"Seó," perhaps, *am*, for we must sometimes render the Saxon Subjunctive by the English Indicative.—"Teónum," the plural, and as the Dat. governed by "georn," according to Gram. § 444.

§ 59. "He gét tha blód," *he shed that blood.*

§ 61. "We sceolon beón gethafan," *we ought to be consenters.*—"Beón," governed by "sceolon;" Gram. § 459, and "gethafan," the same case as "we," upon the principle implied in Id. § 423.

§ 65. "Hér bith eác gemeted gagate; se stán bith blaec gym," *here is also found the agate; that stone is a pale gem.*—"Gemeted," agreeing with "gagate," according to Gram. § 427.

§ 67. "He wæs thánon agán," *he was gone thence.*—"Agán," agreeing with "he," according to Gram. § 427.

§ 70. "Thá wearth ic agaélwed," *then was I astonished.*

§ 71. "Iglanð the man Ii nemnath," *an island which they call Ii.*—"Ii," the Nom., with "the" the Acc., governed by "nemnath;" Gram. § 457.

§ 73. "Is to árianne," *is to be honored.*

§ 74. "Thaet wif. thaet thú me forgeáfe to geferan," *the woman that thou gavest to me for a companion.*—"Thaet," the Rel. here agreeing with "wif" in gender. See again Sec. IV., § 4.—"Tó," for, the Prep., in all such cases may be rendered by the Conj. *as*.

§ 76. "Berende rípan heora," *bearing their reaps.*—"Rípan," the Acc. governed by "berende;" Gram. § 462, and the latter agreeing with "hí," *they*, not expressed, according to Id. § 427.

§ 79. "He eow axath hwaet ge dón cunnon," *he asketh you what ye know how to do.*—"Eow," one Acc. with the other contained in

"hwaet," as a compound, (Gram. § 119, 7,) governed by "axath;" Id. § 455. "Hwaet ge dón cunnon" taken together, however, may comprise the second Acc.—"Cunnon," equally well, *can*, and governing "dón" according to Gram. § 459.

§ 83. "Fótum treden," *trodden with the feet*.—"Fótum," the Dat. in construction according to Gram. § 441.

§ 84. "Alesen under lindum," *chosen under linden-banners*, i. e. banners made from the wood of the *linden*, or *lime-tree*.

§ 85 "Biddan thaes the he báed," *to pray for that which he prayed for*.—"The," being governed by "báed," must be in the same case as "thaes," governed by "biddan," and both according to Gram. § 448.

§ 86. "Mín cnapa lith seoc," *my servant lieth sick*.

§ 87. "He softe swáef," *he softly slept*.

§ 88. "Híó bereth sunu," *she shall bear a son*.

§ 91. "Fór scép tó scíranne," (he) *went to shear sheep*.

§ 92. "Ic wyle on weras staelan," *I will steal on men*.—"Wyle," here apparently implying *futurity*.

§ 93. "He sigo nam," *he gained a victory*.

§ 95. "Hwí slápe ge," *why sleep ye?*

§ 96. "Hóh hyne," *crucify him*.—Addressed to Pontius Pilate in the Gospel.

§ 97. "Mid blisse onféhth," *receiveth with joy*.

§ 98. "That he heolde," *that he should keep*.

§ 99. "Sío eax welt ealles thaes wáenes," *the axletree governs all the wain*.—"Wáenes," the Gen. governed by "welt;" Gram. § 441.

§ 101. "Swápendum windum," *winds sweeping*.—"Windum," the Dat. absolute with "swápendum," according to Gram. § 442.

§ 102. "He weop ofer híg," *he wept over them*.

§ 104. "Heow he that hors mid thám spuran," *thrust he the horse with the spurs*.

§ 105. "Thá híg reowun," *whilst they rowed*.

§ 107. "Híó speón hine," *she induced him*.

§ 110. "Mec hreóweth," *it repenteth me*.—"Mec," the Old and latterly poetic Dat., governed by "hreóweth;" Gram. § 451.

§ 111. "Thá deor hí hátath hránas," *the deer they call reins*.—"Hránas," the Nom. with the Acc. "the," *which*, understood, governed by "hátath;" Gram. § 456.

§ 112. "Thá híg haefdon hyra lóf-sang gesungenne," *when they had sung their song of praise*.—"Gesungenne," agreeing with "lóf-sang," according to Gram. § 428.

§ 113. "And thaet hí didon thurh thaes deofles láre, the hwílum

for Adam forlærde," and that did they through the suggestion of the devil, who sometime before had misled Adam.

§ 114. "Nu tha thus glædlice to us sprecende eart," now art thou thus gladly speaking unto us.

§ 115. "Ic gá rædan," I am going to read.—"Gá," in this case, seems to imply intention.

§ 116. "Me thinceth," it seemeth to me.—"Me," the Dat., governed by "thinceth;" Gram. § 451.

§ 117. "Ic me reste," I rest myself.—"Me," me, the Acc., governed by "reste," according to Gram. § 452, as all verbs in Anglo-Saxon commonly styled Reflexive, possess a sort of transitive sense.

§ 118. "Ne hyngrath thone the to me cymth," it shall not hunger him who cometh unto me.—"Thone," the Acc., in the place of the Dat., governed by "hyngrath," according to Gram. § 451.

§ 120. "Thín galeáfa the dyde hále," thy faith hath made thee whole.—"Hále," here the Acc. feminine.

§ 121. "Hú he wæs hál geworden of thám eorede," in what manner he had become whole of the legion, sc. of devils, referring to the demoniac in the Gospel.—"Wæs geworden," lit. was become.

§ 122. "Us nis alýfed," unto us it is not allowed.—"Us," the Dat., governed by "alýfed" in relation with "nis" according to Gram. § 463, and the latter agreeing with "hit" understood, according to Id. § 427.

§ 123. "Thá ferdon tha the asende wæron," then went those who had been sent.—"Asende," agreeing with "the" according to Gram. § 427.

§ 124. "Thæt ælcum hæbbendum biþ geseald fram thám the naefth," that unto every one having shall be given from him who hath not.—"Ælcum," the Dat., governed by "geseald" in relation with "biþ," according to Gram. § 463, and "geseald" agreeing with "hit" understood, and referring to the thing not possessed, according to Id. § 427.

§ 127. "He forbeád blóð to thicgenne," he forbade blood to be eaten.—"Thicgenne," perhaps better, "thicganne."

SECTION VII.

§ 1. "Hí hwýlum gelyfath," they for a while believe.—"Hwýlum," as the Old Abl. or Dat. plural of "hwíl," or "hwýl," (Gloss. sub voc.), and really in construction according to Gram. § 438.

It will be perceived that all adverbs in Anglo-Saxon, if not "merely-expressed ideas," (Gloss. Introduction, § 2), are either nouns, pronouns, adjectives, or, to a limited extent, numerals under different relations; and still further, that consisting of these different parts of

speech, they are, in fact, invariably subject to all the rules of ordinary construction in the language. In many instances, however, those which appear under the form of adjectives and numerals, or which possess a pronominal type, in earlier times were evidently connected with certain nouns—nouns that were afterwards deemed superfluous in the sentence, and dropped as soon as the ideas which they conveyed had become interchangeably fixed, from association, in their adjuncts themselves.¹ And this principle, carried more or less into the formation of all the parts of speech commonly styled *indeclinable*,² finally embraced, as will be seen, not only single words, but even clauses of the natural sentence, the latter being cut down into the most significant member or members, thus giving rise to phrases of different sorts.

§ 2. "Hit wæs thá swá gedón," *it was then thus done*.—Regarding "thá" and "swá" both as having originally belonged to pronouns of the demonstrative and relative types, (Gloss. *sub vocibus*), they naturally fall, the one as the Acc. and the other as the Abl., respectively under Gram. § 429.³

§ 3. "Swá he swithost mihte," *as he best was able*.—As the superlative always implies *abundance* of what it expresses, (Gram. § 94, 8, Note 16), all adverbs of that degree of comparison must be referred as actual compound nouns in the Acc. to either the one or the other of the obsolete rules given under Sec. XI., § 98.⁴

§ 4. "Wind wrathe bláweth," *a wind bloweth furiously*.—"Wrathe," strictly, *with wrath*, as the Old Abl. of "wrath," (Gloss. *sub voc.*), and in construction according to Gram. § 441.

§ 5. "Rihte ys he genemned Jácob," *rightly has he been named Jacob*.—"Rihte," like "wrathe," § 4.—"Jácob," the Nom. governed by "genemned" in relation with "ys;" Gram. § 463.

¹ Thus, for instance, in English, "He was *long* gone," i. e. "he was a *long time* gone," in which sentence the sense is rendered complete, from association, by *long* alone, the adjective, by the relinquishment of the noun originally connected with it, being converted into an adverb. Compare, especially, "hraedlice," in § 11.

² By ourselves along with others, although, in Anglo-Saxon at least, they will be found to be not strictly such.

³ "Thá," in all such cases, we might render by "*that*," with "*hwile*," *time*, understood, and "swá" would naturally fall under the same principle as "hraedlice," § 11, as an actual demonstrative-relative.

⁴ The true doctrine, in the case of the adverb, is to consider the comparative and superlative not as formed from the positive, but from the adjective; or perhaps better, both in the case of the adjective and of the adverb, simply from the "expressed idea," when the word is uncompounded in any way, and from the expressed combination, when it is compounded.

§ 7. "Ic æron nyste," *I before knew not*.—"Aeron," an Old Abl. Dat. plural of "ær," (Gloss. § 364), like "hwýlum," § 1, and actually construed in the same way.

§ 8. "Bearhtme stópon," (they) *immediately went*.—"Bearhtme," lit. *in a twinkling, in a moment*, (Gloss. *sub voc.*), like "hwýlum," § 1.

§ 9. "Hú lange gælst thú úre lif," *how long wilt thou keep our life in suspense?*—"Hú," for an Old Acc., belonging to the interrogative type of pronouns, (Gloss. *sub voc.*), and in construction, upon the same principle as "swá," § 2; if not upon that contained in Sec. XI, § 98.—"Lange," the Acc. feminine, agreeing with "hwýle," once expressed, (Gloss. *sub voc.*), and also in construction according to Gram. § 438.

§ 11. "Ge-cnéd nú hraedlice thri sestras smedeman," *knead now quickly three sisters of fine flour*.—"Nú," for an Old Abl., (Gloss. § 402), and according to Gram. § 438.—"Hraedlice," the Old Abl. masc. or neut., (Gloss. *sub voc.*), with the noun which all adjectives of the kind, since become adverbs, usually described, dropped as no longer necessary to the full import of the sentence, and really still construed in the same way as the noun, according to Gram. § 441.

§ 12. "Gesehth fela folca tó-somme," *joins many peoples together*.—"Folca," the Gen. plural governed by "fela," Gram. § 445.

§ 13. "Ic sceal ærest thín mód gefitherian," *I must first give wings to thy mind*.—"Aerest," like "swithost," § 3.

§ 14. "Tha ic mæge the inweardlice lufian," *that I may thoroughly love thee*.—"Inweardlice," like "hraedlice," § 11.

§ 15. "Aethelo bióth má on thám móde, thonne on thám flaesc," *nobility is more in the mind than in the flesh*.—"Bióth," for "bíth," unless we consider "aethelo" here as the plural.—"Má," really the Acc., (Gloss. § 65), and according to the same rule as "swithost," § 3, since the Comp. merely designates a less degree of what the Supert. sets forth.—With regard to "thonne," see Sec. IX., § 27.

§ 17. "Gáth heónun," *go hence*.—"Heónun," as an Old Abl. or Dat. form, (Gloss. *sub voc.*), in construction according to a rule no longer required in the later syntax of the language out of such cases, *motion* "WHENCE?"

§ 20. "Thá cwaeth he eall-swá tó thám othrum," *then said he also unto the others*.—"Eall-swá" must either be considered as a compound in construction, like "swá" alone, § 3, or the "eall" must be taken separately, coming under the same rule as "wihte," Sec. XI, § 98.

§ 21. "Flódas plegiath handum sámod," *the floods applaud together with their hands*.—"Sámod," the Acc. in construction, accord-

ing to a rule that no longer obtains for the language in the more advanced stage in which we find it, *circumstances of TIME and PLACE UNITED*.

§ 22. "Regollicor libban," *to live more regularly*.—"Regollicor," like "má," § 15.

§ 24. "Of his ágenre gecynde, nas of thínre," *of its own nature, not of thine*.—"Thínre," agreeing with "gecynde," understood.

§ 25. "Nalles thaet an," *by no means that alone*.—"Nalles," belonging to the definitive type of pronouns, negative order, and in the Gen. according to Gram. § 437.

§ 26. "Weald hwaet heom betíde," *perhaps something may happen to them*.—"Weald," evidently a noun in the Nom., the same as the root of "wealdan," (Gloss. *sub. voc.*), implying, 'there is a possibility.'

§ 27. "Nú ic ongite genóg sweotele," *now understand I plainly enough*.—"Genóg," the Acc. as explained in Sec. XI., § 98.—"Sweotele," the Old Abl., like "hraedlice," § 11.

§ 28. "Oftor thonne túwa," *oftener than twice*.—"Oftor," like "má," § 15.—"Túwa," no other than an Acc. according to Gram. § 438.

§ 29. "The helps best behófath," *who most wants help*.—"Helpes," the Gen., governed by "behófath," Gram. § 448.—"Best," like "swíthost," § 3.

§ 30. "Hwí didest thú that," *why hast thou done that?*—"Hwí," the Old Abl. according to Gram. § 441, as one of the interrogative order of pronouns, with the relative features of such; or like "swá," § 2.

§ 32. "Aríse and gang nither," *arise and go down*.—"Nither," the Acc. according to *motion* "WHITHER?" a rule no longer called for as in § 17, except in a few cases.

§ 33. "Hwaet maeg ic leng dón," *what can I longer do?*—"Leng," like "má," § 15.

§ 34. "He fór thánun," *he went thence*.—"Thánun," like "heónun," § 17.—For the nature of such forms, besides the Gloss., see Sec. XI., § 110.

§ 36. "Ic wáes ána tháer," *I was alone there*.—"Tháer," evidently for the Defn. "tháere," once connected with "stowe," either the Gen., Dat., or Abl., from "stow," *a place*, (Gloss. *sub. voc.*), in construction according to *situation* "WHERE?" Gram. § 439.

§ 37. "Eádige synd ge thónne hí wyriath eow," *blessed are ye when they revile you*.—The real construction of "thónne" as an Abl. would be according to Gram. § 438.—For the peculiar nature of the form, besides the Gloss., see Sec. XI., § 110.

SECTION VIII.

§ 1. "Geond eall þat rice."—"Rice," the Acc., governed by "geond," according to Gram. § 467.

We will here observe, once for all, that the simple prepositions in Anglo-Saxon,—and perhaps the assertion would hold good for every language,—are, in most instances, "merely-expressed ideas;" and still further, that there is, in every instance, a natural connection between any particular one, whether simple or compounded, and the case or cases which it governs, a connection so close, that when the part of speech appears declined, as it very often does, it always necessarily agrees with the noun depending upon it. Hence we can account for the government of different cases by the same preposition, which arose from the extension of the original idea, either arbitrarily, or according to the laws of modification proceeding from other words with which it stood in relation in the sentence; while not unfrequently a change was effected through the influence of foreign idioms. Upon these principles, and upon these alone, can we explain why "geond" should govern the Acc.; "tó," the Gen., Dat., and perhaps also the Acc.; "fram," the Abl. or Dat.; and so of the rest.

§ 3. "Ofer míne gewunan," *beyond my custom.*

§ 5. "Ofer thære niwelnisse brádnisse," *over the expanse of the abyss.*

§ 6. "On thá thornas," *among the thorns.*

§ 8. "Betwux thám rodere and thære lyfte," *between the sky and the atmosphere.*—"Betwux," for "betwý," followed by "rodere" and "lyfte," a clear exemplification of what we have said about the relation between prepositions and the cases which they govern; and had not the Ablative, strictly speaking, been lost from the language, we might have expected to find "thý rodere," "thære" defining "lyfte," being either the Dat. or the Old Abl. (Gram. § 36, Note 1). Compare below, "gehende," "buton," "tó-foran," Dative or Ablative forms, governing the Dat. or Abl.; "ymbe-útan," a compound with both members perhaps in the Acc., governing the Acc.; and the like.

§ 10. "With thone garsecg," *by the ocean.*

§ 17. "Ymbe hine útan," *round-about him.*—"Útan," elegantly separated from "ynbe" by the governed word.

§ 19. "Bé thám strande," *upon the strand.*

§ 20. "Fram thám Wóðne," *from that Woden.*—"Wóðne,"—see Gloss. *sub. nom.*, and Introd. § 40, Note 3.

§ 24. "Andlang Wendel-sæes," *along the Mediterranean sea.*—"Andlang;" in this instance, according to the principle set forth, we

would expect the Gen. "andlanges," and we are borne out in the matter by actually finding an Accusative form "andlangne," or "onlongne," with the Acc.; as, "andlangne," or "onlongne daeg," *throughout the day*. We, however, have the form "andlanges" preserved in the *Lower German* "enlang," the *Danish* "lang," and the *Swedish* "longs," "ändlangs," (Gloss. *sub. voc. Anglo-Sax.*)—"Wendel-saes;" for this name of the Mediterranean, see Gloss. *sub. nom.*, and Art. XII.

§ 25. "Uppon áure dúne," *upon a certain mountain*.

§ 26. "Uppan thisne stán," *against this stone*.—Observe the difference of signification between "uppon" and "uppan," with the difference of case. "Uppon" is a Dat. form, with the Dat.; "uppan," probably for the Acc., with the same case.

§ 27. "With thām dóm-setl," *opposite the judgment-seat*.

§ 33. "Ongean thisne man," *against this man*.—"Ongean," here the Acc.

§ 34. "The ealle cwice wihta bý libbath," *by which all living creatures exist*.—The relative and preposition emphatically separated by intervening words, as still very often in English.

§ 35. "Thá cóm him thær ongean," *then came to meet him there*.—"Ongean," *towards*, here the Dat. But observe the distinction of meaning in this example, and in § 33.

§ 36. "Tó thaes gemearces," *to the boundary*.

§ 39. "Of hire cildhæde," *from her childhood*.

§ 40. "Aleát with thaes engles," (he) *bowed down before the angel*.

§ 41. "Of mínre handa," *out of my hands*.

SECTION IX.

§ 1. "God wát beforan ge gód ge yfel," *God knows beforehand both good and evil*.—"Beforan," as a compound in the Old Abl., according to Gram. § 438.—With regard to the particle "ge," there is no word in the language which expresses its precise import.

Conjunctions in Anglo-Saxon, whether considered as "merely-expressed ideas," or as simple or compound words, it will be perceived, obey the same laws as the declinable parts of speech, to which, indeed, they can, one and all, strictly speaking, be referred. And when existing as phrases, each member of a phrase is grammatically dependent. It may not be amiss to observe in this place, that it is a beauty of the language, and one among other strong evidences of its original character, that all its phrases, with which it is copiously supplied, possess every feature of complete syntactical construction, a

construction, however, in some cases belonging to an earlier period in its history than the date of its literature.¹

§ 2. "We nabbath náther ne feoh ne orf," *we have neither money nor cattle*.—"Náther," as a definitive pronoun, (Gloss. *sub voc.*), here governed in the Acc. by "nabbath;" Gram. § 447. The rendering of the sentence, then, according to this old form or reading would be, *We have neither, not money, not cattle*.

§ 3. "Ne ic ne dyde, ne ic ne dó," *I have neither done it, nor will I do it*.—The harmony and beauty of this sentence, resulting partly from the order of the negatives, will be observed.

§ 4. "Sám we willan, sám we nyllan," *whether we will, or we will not*; i. e. it is the *same we will, the same we will not*.—Another instance of the pronominal type for the conjunction.

§ 5. "Gif esne déth his ráde thaes daeges," *if a servant makes his journey in the day*.—"Gif," being regarded as originally a preposition, (Gloss. *sub voc.*), necessarily requires to be followed by "thaet," § 7, understood when not expressed.—"Daeges," the Gen. according to Gram. § 438.

§ 7. "Dóth thaet hí sitton," *make that they sit down*.—We here have the definitive pronoun neuter employed as a conjunction, (Gloss. *sub voc.*), and in fact governed as the Acc. by the verb "dóth," according to Gram. § 447.

§ 8. "Thæt thú me bereáfodest thínra dóhtra," *that thou wouldst deprive me of thy daughters*.—"Thæt," depending upon a verb in the preceding part of the sentence, as in the foregoing example.—"Me," the Acc., with "dóhtra," the Gen., governed by "bereáfodest;" Gram. § 453.

§ 9. "Theof ne cymth búton thaet he stele," *a thief cometh not except that he may steal*.—In "búton thaet" we have a Conj. formed by a phrase with the two members dependent upon each other, the Prep. "búton," for "bútan" the Acc., governing the Defin. "thaet" in the same case; Sec. VIII., § 1, with § 26.

§ 10. "Ic trúwige, theáh, thaet sum wurthe abryrd thurh God, thaet hine lyste gehýran thá hálgan láre," *I trust, however, that some one may become moved through God, that it please him to hearken unto the holy doctrine*.—"Theáh," really a Prep. in the sense of 'notwithstanding,' (Gloss. *sub voc.*), with either "the" or "thy" understood after it.—"Thaet" in the first clause, depending upon the

¹ It is evident that no system of English Syntax is complete, which does not provide for the construction of all the phrases in the language, first reduced to their proper constituents.

preceding verb, as in § 7; “*thæt*” in the second, governed by a Prep. understood, answering to the Lat. “*quoad*,” in support of which, compare Sec. XI, § 157.—“*Hine*,” the Acc. governed by “*lyste*,” according to Gram. § 451.

§ 11. “*Gif wén sý*,” *if there be hope*.

§ 12. “*Thá wæron ægþer ge swiftran ge unwealtran*,” *those were both swifter and steadier*.—“*Ægþer*,” really the definitive pronoun, (Gloss. *sub voc.*), and as such, here the Nom. after “*wæron*,” according to Gram. § 423. The sentence would therefore read, *Those were either, as swifter, as steadier*.

§ 13. “*Gethenc nú hwaether áenig man beó á thý unweorthra, ðe hine manige men forseón*,” *think now whether any man be so much the unworthier in that many men despise him*.—“*Hwaether*,” evidently the Defin. pronoun, (Gloss. *sub voc.*), here depending in the Acc. on the verb “*gethenc*,” and denoting ‘*which of the two*,’ i. e. *be or be not*, the affirmative or the negative.—“*A thý*,” i. e. “*á thý intingan*,” *ever on that account*; “*á*,” really a noun in the Acc., (Gloss. *sub voc.*), according to Gram. § 438; “*thý*,” the Old Abl. of the Defin. “*se*,” as it stands, in construction according to Id. § 441, but originally agreeing with “*intingan*,” (Gloss. *sub voc.*). See further, Sec. XI, § 33.—“*The*,” *in that*, no other than the relative, here in the same case with its antecedent “*thý*,” Id. § 429.

§ 14. “*Læt! uton geseón hwaether Hefas cume*,” *Stop! let us see whether Elias come*.—“*Læt*,” apparently the 2d Pers. Sing. Imp. of the verb “*lætan*,” (Gloss. *sub voc.*), used as an interjection; but see Id. *sub voce ipsa*, with the concluding observations in the following Section.—“*Geseón*,” governed by “*uton*,” according to Gram. § 471.—“*Hwaether*,” as in the preceding example.

§ 15. “*Tó-thón-thæt he his rice gebraedde*,” *in order that he might extend his dominion*.—“*Tó thón thæt*,” *for that end which was*, for so the phrase must be resolved, “*thón*” being an Old Dative form for “*thám*,” and depending upon “*tó*,” once, however, agreeing with “*ende*,” (Gloss. § 345), while “*thæt*” is the Nom. to “*wæs*” understood.

§ 16. “*For-thig ge ne gehýrath, for-thám-ðe ge ne synt of Gode*,” *therefore do ye not hearken, because ye are not of God*.—“*For thig*,” *for which reason*, § 13; “*thig*,” for the Old Abl. masc. “*thý*,” like “*hig*” for “*hí*.”—“*For thám ðe*,” *for the reason that is*, like “*tó thón thæt*” in the foregoing example.

§ 17. “*Theáh-ðe God him bebude*,” *although God should command him*.—“*Þe*,” for the Defin. “*thý*,” really in the Old Abl., and governed by “*theah*” as a Prep.; § 10.

§ 18. "Thý-læs-the áenig tweónung eow derian mæge," *lest any doubt may trouble you*.—"Thý læs the;" at the first view a difficulty almost insuperable would present itself in the resolution of this conjunctive phrase, but it disappears upon reflecting that as the Anglo-Saxon admits two or more negatives in the same proposition, (Gram. § 465), so it very often requires one in cases in which the English dispenses with its use. In the present instance the negative is contained in the "læs," so that the strict import of the phrase is, *lest not*; and "thý" and "the" are to be explained as in § 13. Compare also "thý læs hwón," possessing the same import, in which "hwón" is an old form for "hwám," like "thón" for "thám;" § 15.—"Læs," (Gloss. *sub voc.*), we would observe, is really the Acc., as explained in Sec. XI., § 98, in support of which opinion see Sec. I., § 64, along with § 59.

§ 19. "Swylce thū hí gesecepe," *as if thou shouldst have created them*.—"Swylce," being really the Old Abl. masc. or neut. of "swylc," *such*, (Gloss. *sub voc.*), must be regarded either according to Gram. § 441, or as originally agreeing with some noun once expressed, but finally dropped after the common idea became fixed in the one word, as we have seen in many other cases.

§ 22. "Hwaether wæs Jóhannes fulluht, the of heofonum, the of mannum," *whether was John's baptism, of the heavens or of men?*—In this example we have, without doubt, "hwaether" as the Defin. and the Nom. before the verb, while "fulluht" is the Nom. after it, and therefore the "the" in each term of the sentence must be regarded as standing for the Rel. "thæt." Thus the natural rendering would be, *Which of the two was John's baptism,—the baptism which is of the heavens?—the baptism which is of men?*—"Jóhannes," the Gen., (Gram. § 45), and governed by "fulluht;" Id. § 435.

§ 23. "Búton thāt hit sý út-aworpen," *except that it be cast out*.—"Búton thāt," as in § 9.

§ 24. "Thý is á to wilnianno," *therefore is it ever to be desired*.—"Thý," as heretofore explained.

§ 25. "Theáh nú God gefylle thára wéligra manna willan ge mid golde, ge mid seolfre, ge mid eallum deórwyrrhnessum," *although now God satisfy the desires of those rich men as well with gold and with silver as with all precious things*.—"Theáh," with "the" understood after it; § 17.

§ 26. "Búton ic wát," *but I know*.—"Búton," as an Ablative form from the "expressed idea" "bút," (Gloss. *sub voc.*), in construction according to Gram. § 441.

§ 27. "He is mára thonne witega," *he is greater than a prophet*.

—Admitting that “*thonne*” stands for “*thón the*,” (Gloss. *sub voc.*), the original construction is plain, the Defin. “*thón*” being an Old Abl. or Dat. according to Gram. § 441, with the Rel. “*the*” here naturally in the same case; Id. § 429. The strict rendering, then, would be, *He is greater in that, or in those things in which a prophet is great*; and so in every case in which the connective under consideration is employed. Compare the Latin “*quam*,” i. e. “*quoad quam rem*,” as to *which* thing, as well as the Greek “*ἥ*,” no doubt once “*ἥ*,” in *which*.

SECTION X.

§ 1. “*Eálá láece ! geháel thé-sylfne*,” *Ah physician ! heal thyself*. —“*Láece*,” the Nom., here evidently in apposition with “*thú*,” understood, like “*liccetera*” in the succeeding example, and dependent upon “*eálá*,” according to Gram. § 472.

§ 4. “*Wel, lá, men, wel*,” *Well, O man ! well*. —“*Wel*,” no other than the Old Adj. “*wel*,” (Gloss. *sub voc.*), used, in some cases, ironically. —“*Men*,” as it stands, the Dat. Sing., and, if we should not read “*menn*,” the Nom. Plur., strictly in apposition with “*thé*” understood, and governed by “*wel*,” according to Gram. § 444, or, perhaps, rather by “*ys*,” required for the full sentence, according to Id. § 450.

§ 5. “*Thaet, lá, wæs faeger*,” *O, that was fair !*

§ 7. “*Hwaet is that, lá*,” *O, what is that !*

§ 8. “*Lá, hú oft*,” *O, how oft !* —“*Oft*,” as a noun in the Acc., (Gloss. *sub voc.*), really in construction according to Gram. § 438.

§ 9. “*Weá-lá-wá*,” *well-away !* —“*Weá, lá ! wá*,” according to the original and strict import of the words, ‘it is *wo*, O ! it is *wo*,’ “*weá, wá*” being the noun, (Gloss. *sub voc.*)

§ 10. “*Lá naeddrena cyn*,” *O generation of vipers !*

§ 11. “*Lá lýthra theowa*,” *O naughty servant !* —“*Lýthra*,” the definite state, because it is here preceded by “*thú*,” understood, (Gram. § 474), with “*theowa*” in apposition; Id. § 433.

§ 12. “*Eálá, hú neara*,” *alas, how narrow !*

§ 13. “*Wá eow Fariséum*,” *wo unto you Pharisees !* —“*Eow*,” strictly governed by “*sý*,” understood, (Gram. § 450,) with “*Fariséum*” in apposition; Id. § 433.

§ 13. “*Eálá dóhtra Hierúsalem*,” *alas, ye daughters of Jerusalem !* —“*Hierúsalem*,” the Gen. undeclined.

§ 15. “*Wá-lá-wá, thaet áenig man sceolde módigan swá*,” *alas, alas, that any man should be thus angry !* —“*Wá, lá ! wá*,” as in § 9. —“*Thaet*,” therefore, is properly the Defin. and the Nom. after “*ys*,” understood.

§ 16. "Wá is me," *wo is me!*—"Me," the Dat., governed as in § 13.

§ 17. "Wá thám men," *wo unto that man!*—"Men," the Dat., governed by "sý," as in § 13.

§ 18. "Wá-lá-wá, thaet is sárlíc," *alas, alas, that is sad!*

§ 19. "Eállá, hū egeslic theós stow ys," *ah, how dreadful is this place!*

It will thus have been perceived, that what might be termed the Interjection Proper, which in Anglo-Saxon, and in all other languages, is a mere exclamation, but still an "expressed idea," though unchangeable, naturally requires that the noun or pronoun connected with it, should be in the nominative case, standing, in a measure, independently in the sentence. It will also have appeared that the Interjection Improper, which, in fact, is a noun, in like manner requires that the dependent word should be in the Dative.

SECTION XI.

§ 1. "Beó árful faeder and meder," *be respectful to thy father and mother.*—"Faeder and meder," Datives governed by "árful," according to Gram. § 444.

§ 2. "Anes wana twentig," *twenty wanting one.*—"Anes," the Gen. governed by "wana;" Gram. § 444.—"Wana," found only in the definite state masc. sing., but really indeclinable, (Gloss. § 325), and here agreeing with a noun in the plural understood, if not with "twentig" itself.

§ 3. "Ic sylf hyt eom," *it is I myself, lit. I self am it.*

§ 4. "He is se cealda eall-ísig tungel," *it is the cold all-icy planet, referring to Saturn.*—"He," employed both idiomatically and analogically, as "tungel" is masculine, and distinguished by the name of a man.—"Eall-ísig," really considered in composition with "tungel," else we would have had "eall-ísiga," the definite state, corresponding to "cealda."

§ 5. "Twá hund gáta and twentig buccena," *two hundred she-goats and twenty he-goats.*—"Gáta," governed by "hund," according to Gram. § 445, and "buccena," by "twentig," according to Id. § 445, with § 124.

§ 6. "Thís wáes feórthes geáres," *that was in the fourth year.*—"Thís," used idiomatically for "thaet."—Instead of the Indef. form "feórthes," we would analogically have expected "thæes feórthan."

§ 7. "Thaet sýn ealle menn ánra gebirda," *that all men be of one origin.*—"Ánra gebirda," the Gen., in construction according to Gram. § 436, and the noun being a plural form, necessarily requires

that the numeral, though from its nature singular, should be in the same number.

§ 9. "On swithe lytton hæfth seó gecynd genóg," *with very little has nature enough*.—"Swithe," really a noun in the Acc., (Gloss. *sub voc.*), like "wuhte," § 98.—"Lytton," an Old Dat. form, and naturally agreeing with "thingum," understood.—"Seó gecynd," *that nature*, as the passage in its connection would require "seó" to be translated by the pronoun.—"Genóg," the Acc. governed by the verb; Gram. § 447.

§ 10. "Of idese bith eafora waecned," *of the woman shall an heir be born*.—"Idese," referring to Sarah the wife of Abraham, and the article omitted before it by poetical license.

§ 11. "Nys me inc tó sylenne," *it is not for me to give unto you two*.—"Nys," having for its Nom. either "hit," understood, or the latter part of the sentence, "inc tó sylenne," and governing "me" as the Dat., according to Gram. § 450.—"Inc," the Dat., with the Acc. not expressed, governed by "sylenne;" Id. § 462.

§ 12. "Swá hie on thweorh sprecath facen and inwit," *as they perversely speak fraud and guile*.—"On thweorh," we may say, 'unto that which is perverse,'—Latin, "in pravum, *vel* perversum," "thweorh" being the Acc. neuter, governed by the Prep. "on."

§ 13. "Hwaet is thaet, lá, thinga," *O, what thing is that!*—"Thinga," the Gen. plural governed by "hwaet," according to Gram. § 445, and signifying, literally, *what of things?*

§ 14. "Búendra leás," *void of inhabitants*.—"Búendra," the Gen., governed by "leás;" Gram. § 444.

§ 15. "God hí gesceóp tó gemágum," *God formed them as relations*.—"Tó," *for*.

§ 16. "Maegthum and maecgum," *with daughters and sons*. These Datives can be considered in construction, either according to Gram. § 441, or with the government not expressed.

§ 17. "Be his andgites maethe," *by the measure of his understanding*.—"His," the Gen., governed by "andgites," and the latter, the same case depending upon "maethe," both according to Gram. § 435.

§ 18. "Máre eallum máthmum," *better than all ornaments of jewelry*.—"Máre," referring to "ár," *honor*, (Gloss. *sub voc.*), and as the Comp. governing "máthmum," the Dat., according to Gram. § 446.

§ 19. "Thaet he sie aelces thinges swá médeme swá he aefre médemast wære," *that he be as capable of every thing as he might ever be most capable*.—"Thinges," the Gen., governed by "médeme," according to Gram. § 444.—"Aefre," really a noun in the Old Abl., (Gloss. *sub voc.*), according to Id. § 438.

§ 20. "Swá-swá mon méle sift, thaet mélo thurh-crýpþ aele thyrel," *as one sifts meal, the meal runs through each hole*.—"Swá-swá," to be explained like simple "swá," Sec. VII., § 2, but as a compound upon the same principle as "se-the," Sec. IV., § 15.—"Thyrel," the Acc., governed by the Prep. "thurh" in composition, as if standing uncompounded; Gram. § 467.

§ 21. "Se wyrhta ys wyrthe hys métys," *the laborer is worthy of his meat*.—"Métys," the Gen., (Gram. § 40, Note 4), but an uncommon form, and governed by "wyrthe;" Id. § 444.

§ 22. "Thurh midde Samarían," *through the midst of Samaria*. Literally, *through mid Samaria*, "midde" agreeing with "Samarían," according to Gram. § 427; and so in the next example, "Tó midde nihte," *at mid night*, the adjective and noun now forming one word, *midnight*.

§ 24. "Heó wunian móton," *they may dwell*.—"Heó," an uncommon form, and poetic, for "hí." But see § 179.

§ 25. "Eall thaet gemót sóhton léase saga," *all the council sought for false matters of evidence*.—"Gemót," a collective noun, whence the verb in the plural; Gram. § 421.

§ 26. "Fram-geondan sáo," *from beyond sea*.—"Sáo," probably the Dat., and if so, we have a striking instance of the force of the Anglo-Saxon preposition, as "fram" naturally governing the Dat. or Abl., and "geond" the Acc., the former in making a compound with the latter not only requires it to become the Dat. or Abl. itself, but also to govern the noun depending upon it in the like manner. This beauty in the language, we think, has heretofore been overlooked, and hence erroneous opinions about irregularity of structure. Compare Sec. VIII., § 1.

§ 27. "Thaet se seó se gesaelgosta," *that he is the happiest*.—"Se," followed by "se-the" in the next clause of the sentence, not given here, whence its personal, or rather definitive sense.—"Seó," *be, may be*, as the Sub. Indef.—"Gesaelgosta," a contracted form for "gesaeligosta."

§ 28. "Thám he geáf micle gife," *to those gave he a great gift*.—"Thám," the Dat., with "gife," the Acc., governed by "geáf;" Gram. § 454.

§ 29. "Hyre handa gegrípenre," *her hand being taken hold of*.—"Hyre," the Gen., governed by "handa;" Gram. § 435.—"Handa," the Dat. absolute with "gegrípenre;" Id. § 442.

§ 30. "Sío nafu ferth nehst tháere eaxe," *the nave goes nearest to the axel*.—"Eaxe," the Dat., governed by "nehst" according to Gram. § 466, as we ourselves have given,—though others, in this case,

would consider "nehst" as an adjective agreeing with the noun; but we sometimes find it in relation with a noun in the plural, and unchanged, which proves it to be an adverb. In the same relation in Latin, "proximus" the Adj. would be employed, although "proximo" the Adv. would be allowable. "Nehst" cannot be considered a Prep. under any circumstances, as a preposition, from its very nature, does not admit of degrees.

§ 31. "Swithe nearewe sent thá menniscan gesaeltha," *very narrow are those human enjoyments*.—"Sent," for "synd."

§ 33. "Sume mid thære ráde eárniath thát hie sien thý hálran," *some by the exercise of riding earn that they be the healthier*.—"Thý," the Old Abl., agreeing with "intingan" understood, (Gloss. *sub voc.*), or in construction itself according to Gram. § 441, although it no doubt gave rise to "the," as used before the Comp. in English when there is no ellipsis. It corresponds to the Latin "eo," as "eo melior," *the better*; Saxon, "thý betera." In the place of "thý" we not unfrequently find the indeclinable "the," as in Sec I., § 59, and elsewhere.

§ 34. "Bé thán Reádan Sáe," *by the Red Sea*.—"Thán," for "thám."

§ 35. "Full reáflace," *full of rapine*.—"Reáflace," the Dat., governed by "full;" Gram. § 444.

§ 36. "Restath incit hér," *rest ye two yourselves here*.—"Restath," with the Acc. "incit," (Gram. § 452), perhaps, *remain*.—"Incit," *you two*, the Nom. "gyt" being understood.—"Hér," being a shortened form for "hére," from an Old Defin. "heó," (Gloss. *sub voc.*), as in § 179, like "thær" for "thære," must anciently have had the same construction. See Sec. VII., § 36.

§ 37. "Binnon Rómana-byrig," *within the city of Rome*.—Observe again the correspondence in case between "binnon" the Prep. and "byrig" the noun.—"Rómana-byrig," the *city of the Romans*. See Sec. II., § 38.

§ 40. "Ne nanes fleámes cepan," *not to make an attempt at any flight*.—"Fleámes," the Gen., governed by "cepan" according to Gram. § 448.

§ 42. "Thæt sýn hí bisceopes dóme scyldige," *that they be liable to the bishop's sentence, i. e. to excommunication*.—"Dóme," the Dat., governed by "scyldige;" Gram. § 444.

§ 44. "Mana thone thaes angyldes," *admonish that man of the recompense*.—"Thone," the Acc., with "angyldes," the Gen., governed by "mana;" Gram. § 453.

§ 46. "Thēc weceth and wreceth," *shall awaken and punish thee*.

—"Thec," an ancient form, and, like "mec," Sec. VI., § 110, poetic as poetry delights in the monuments of earlier ages and perpetuates them.

§ 48. "Sió eorthe sitt thaér nithere," *the earth is stationed there below*.—"Nithere," really the Old Abl. of "nither," (Gloss. *sub voc.*), and in apposition with "thaér," as if according to Gram. § 433.

§ 50. "Hyt gebyreth thaet he weaxe," *it behooveth that he increase*.—"Thaet," according to the doctrine of conjunctions which we have set forth, originally construed as the same in Sec. VIII., § 10, second clause of the sentence.

§ 52. "Thý slæpe to-braed," *shook off the sleep*.—"Slæpe," the Old Abl., in the place of the Dat., governed by "to-braed" according to Gram. § 449, or perhaps, by the "to," as an Old Prep. (Gloss. *sub voc.*) in composition, as if standing separate; Id. § 467.

§ 53. "Aefter thý thridan daege," *after the third day*.—"Daege," here the Old Abl. for the Dat., governed by the Prep. "aefter."

§ 55. "Tó aefennes," *in the evening*.—"Aefennes," the Gen., depending upon "tó,"—a Scandinavianism.

§ 57. "Niótath inc thaes othres ealles," *enjoy for you two all the other*.—"Inc," the Dat., with "othres," the Gen., governed by "niótath;" Gram. § 453.

§ 58. "He dráf his heorde to innewardum thám wéstene," *he drove his herd into the interior of the desert*.—"Tó innewardum thám wéstene," lit. *into the inward desert*, "innewardum" agreeing with "wéstene," according to Gram. § 427. Compare § 22.

§ 59. "Hwaet belimpeth his to the," *what of it belongs to thee?*—"Hwaet," governing "his," the Gen., according to Gram. § 443.

§ 60. "Thrym mundum hierra," *higher than three hands*.—"Mundum," the Dat., governed by "hierra;" Gram. § 446.

§ 61. "Swá-swá hit rine, and sniwe, and styrmes úte," *as it may rain, and snow, and storm without*.—"Úte," the Old Abl., (Gloss. *sub voc.*), and of place; Sec. VII., § 36.

§ 62. "Maeg elf-sciene," *a woman beautiful as a fairy*.—"Elf-sciene," lit. *elf*, or *fairy-beautiful*.

§ 63. "Aet-stód se streám and ongan to thindenne," *the stream stood still and began to swell*.—Observe the employment of the Gerund in the place of the Infinitive. So in English we might say either, *began to swell*, or, *began swelling*,—*swelling* in the latter case being the Gerund; Sec. VI., Note 1.

§ 64. "Sende heó áne hire thínena thider," *she sent one of her maid-servants thither*.—"Hire," the Gen. singular, governed by "thínena," and the latter, the Gen. plural depending upon "áne" according

§ 445.—“*Thider*,” the Acc. of motion *whither?* as set forth II., § 32.

“*Thises hí wundriath*,” *at this they wonder*.—“*Thises*,” governed by “*wundriath* ;” Gram. § 448.

“*Ge beod-gereorda eowre thicgeath*,” *ye partake of your ale*.—“*Eowre*,” agreeing with the compound which here it according to Gram. § 427, and not the Gen. depending. In the latter case it would have had the form “*eower*,” also euphonically placed after the noun.

“*Thé lyst nú liótha*,” *thou art now desirous of songs*, lit. *it hee now of songs*.—“*Thé*,” the Dat., with “*liótha*,” the erned by “*lyst*,” according to Gram. § 453.—“*Hyt*” under-
Nom. to “*lyst*.”

“*Tó Ecgbyrtes-stáne*,” *to Brixton*.—“*Ecgbyrtes-stáne*,” lit. *stone*, corrupted into its present form.

“*For mínon th̃ingon*,” *for my sake*.—“*Mínon th̃ingon*,” Old Ablatives, and literally, *my things*.

“*This syndon th̃á dómas*,” *these are the judgments*.—the Neut. singular, used idiomatically with the verb of existence plural, in the place of “*th̃ás* ;” Gram. § 424. So also in “*Dies sind*,” which is nothing more than a retention of the

“*Grimme sáro ongan th̃raested beón*,” *began to be racked elenting grief*.—“*Sáro*,” the Old Abl. in the place of the rding to Gram. § 441.

“*Síg se mín theowa*,” *be that one my servant*.

“*Theáh hwá theó on eallum wélum*,” *though any one in all riches*.

“*Thér-ester thestrede the sunne*,” *after that the sun dark-* the original construction of “*thér-ester*,” which accords with ring, will be observed.

“*Hú thearf mannes sunu mاران treówe*,” *how needs the son greater pledge?*

“*Wáeron th̃ancfulle heora gemaárum*,” *were satisfied with ndaries*.—“*Gemaárum*,” the Dat., governed by “*th̃ancram*.” § 444.

“*The th̃ára sóthena gesaeltha limu*,” the *sió gesaelth-self*, *members of the true riches, or the weal itself*.

“*Náht th̃aesl̃ices deathe*,” *nothing worthy of death*.—*es*,” the Gen., governed by “*náht* ;” Gram. § 443, and
the Dat., depending upon “*th̃aesl̃ices* ;” Id. § 444.

“*He wyrceth mاران th̃onne th̃áege synt*,” *he shall perform*

greater than those are.—“Máran,” agreeing with “weorc,” *works*, understood, to which reference is had.—“Tháége,” *those in general*, (Gloss. § 369).

§ 80. “Thá tumbude tháere Herodíadiscean dóhtur beforan him,” *then danced the daughter of that Herodias before him*.

§ 81. “Wearth dead, ná láefedum sáede,” *died, leaving no issue*.—“Wearth dead,” *became dead*, idiomatic.—“Ná láefedum sáede,” *seed not being left*, “sáede” the Dat. absolute with “láefedum,” Gram. § 442.

§ 82. “Náes ná eowres thances,” *was not of your will*.—“Thances,” the Gen., governed by “náes,” according to Gram. § 450.

§ 83. “Bearwas wurdon tó axan and tó ýslan,” *the groves became ashes and cinders*.—“Tó,” *to, unto*, idiomatic, and its repetition here not only euphonic, but required by the genius of the language.

§ 84. “Eá-streám-ytha thec wurthiath,” *river-stream-floods thee adore*.—Observe this compound.

§ 85. “He eorth-cyningas yrmde,” *he afflicted the kings of the earth*.

§ 86. “Sio frófor án eallra yrminga,” *the sole consolation of all miserable beings*.—“Eallra,” for “ealra.”

§ 87. “Hér ys se yrfe-weard,” *here is the heir*.

§ 89. “Thaet thú him thines gódes wyrne,” *that thou refuse him of thy goods*.—“Him,” the Dat., with “gódes,” the Gon., governed by “wyrne,” Gram. § 453.

§ 90. “Gif hwá Godes láge, oththe folc-láge wyrde,” *if any one violate the law of God, or the common law*.—“Folc-láge,” lit. *folk-law*.

§ 91. “Tháer wáeron waeter-sprung-wyllan,” *wells of running water were there*.—“Tháer,” always the adverb of place, and never a mere expletive as in English. Its common position in Anglo-Saxon, at the beginning of the sentence and preceding the verb of affirmation or existence, no doubt gave rise to the modern idiom.

§ 94. “Tháer is wóm and wóp,” *horror is there and wailing*.—The alliteration in this sentence, which is a poetic line, will be observed. The same feature in some others that have come under our notice, may have struck the attention.

§ 95. “Hwelc is wyrsa wol,” *what is a worse plague?*

§ 96. “Ic dó eow tó witanne,” *I do you to wit, or I make you to know*.

§ 97. “Swá bith thaos wísan méð thý máre,” *so is the philosopher's meed the greater*.

§ 98. “Se wéna him wuhte the sóthra,” *that opinion is not by any*

means the more correct.—“Wuhte,” the Acc., either according to a rule only required in such cases, though perhaps, once, more general, THE MEASURE OF EXTENT, or governed by a lost Prep., corresponding to the Lat. “quoad,” *as to*, and strictly meaning ‘a *whit*.’—Compare the examples in which the reference has been made to this Section and number, and § 157.—“The,” here the Abl. for “thý,” the older and more common form with the comparative.

§ 99. “Other twéga,” *one or the other of two*.—“Twéga,” the Gen., governed by “other,” according to Gram. § 445. Another form of the same expression is, “Other of twám.” The use of the article with the second numeral in either case would make it definite.

§ 100. “Manegum men thíneth,” *unto many a man it seemeth*.—“Men,” the Dat., governed by “thíneth;” Gram. § 451.

§ 102. “Nicor-húsa fela,” *many houses of monsters*.—“Nicor-húsa,” the Gen. plural, governed by “fela;” Gram. § 451.

§ 103. “O’ mín mód,” *into my mind*.—“O’,” for “on;” Gloss. § 95.

§ 104. “Threóra and twenfigra róda brád,” *three and twenty roods broad*.—“Róda,” the Gen., with “brád” according to Gram. § 437.

§ 105. “On eald-dagum,” *in days of old, or in olden times*.

§ 106. “He wáes cyne-cynnes,” *he was of royal lineage*.

§ 107. “Thaet is aérost,” *in the first place*, lit. *that, or which is first*.

§ 108. “Cúcumeras, that synd eorth-aeppla,” *cucumbers, which are ground-fruits, or perhaps more correctly, cucumbers, that is, ground-apples*, “eorth-aeppl” being the name under which the Latin “cucumis” was commonly known among the Saxons, like “pomme de terre,” expressing precisely the same, for the potato among the French.—“That synd,” upon the same principle as “this syndon,” § 70, and equally correct in general grammar, as the Latin “id est,” (whence indirectly our own idiom,) which may be followed by the explanatory term in the plural.

§ 109. “Thus unc gedafenath,” *thus it becometh us*.—“Thus,” connecting itself with the demonstrative type of pronouns, (Gloss. *sub voc.*), if not a contraction, must be considered as originally the Gen. for the Dat., according to Gram. § 441, as in § 112, as if “thæs wéges,” *in that way*.—“Unc,” the Dat., governed by “gedafenath;” Gram. § 451.

§ 110. “Hí thánone eódon,” *they went from thence*.—“Thánone,” evidently the Abl. and a reiterated formation, (Gloss. *sub voc.*), strictly construed in the same way as the simple determinative in Sec. VII.,

§ 17. This *double*, or more correctly, *triple* Ablative, as we may term it, is well expressed in English, as given.¹

§ 111. "Má manna," *more men*.—"Manna," the Gen., governed by "má;" Gram. § 466.

§ 112. "Wordes oththe weorces," *by word or deed*.—Genitives in construction according to Gram. § 441, but such instances are not frequent.

§ 113. "Sunu gódes tuddres," *a son of a good disposition*.—"Tuddres," the Gen., with "gódes" according to Gram. § 436.

§ 114. "Onsacan hine thaære theofthe," *to clear himself of the theft*.—"Hine," the Acc., with "theofthe," the Gen., governed by "onsacan;" Gram. § 453.

§ 115. "Gefelde ic me beótiende and wyrpende," *I felt myself beating and writhing*.—"Beótiende" and "wyrpende," agreeing with "ic" according to Gram. § 427; and such is also the true agreement in the English, as "gefelde me" is really no other than the same as "wæs." So in every case of the kind.

§ 116. "Thæt he nánas ðinges máran ne ðurfe," *that he might be in want of nothing more*.—"Máran," the Gen., agreeing with "ðinges;" Gram. § 427.

§ 117. "On Lang-beardna-lande," *in Lombardy*, lit. *in the country of the Long-Beards*.

§ 119. "Mid ascungu," *with the asking*.—"Ascunga," here the Dat. singular, and archaic; see Gram. § 56.

§ 120. "Gif me Drihten an lengran lífes," *if the Lord grant me a longer life*.—"Me," the Dat., with "lífes," the Gen., governed by "an;" Gram. § 453.

§ 121. "Earfoth láeran," *hard to teach*.—"Láeran," governed by "earfoth," in the place of another verb, according to Gram. § 459.

§ 122. "On ðisre tíde nú ymbe twelfmouth," *at this time now about a twelvemonth*, i. e. *about a twelvemonth hence*.

§ 123. "Me sóthlice aetfeólan Gode gód is," *it is indeed good for me to lean upon God*.—"Me," the Dat., governed by "gód" according to Gram. § 444, and "aetfeólan" depending upon the same word, like "láeran" upon "earfoth" in § 121.

§ 124. "Ne ðence we nánas yfeles," *nor think we any evil*.—"Yfeles," the Gen., governed by "ðence;" Gram. § 448.

§ 125. "Wá ðám men ðe swicedóm ðurh hyne cymth," *wo*

¹ We thus perceive the propriety of the expressions "from hence," "from thence," "from whence," "from without," etc., in English which are justifiable from analogy as well as from custom.

unto that man through whom offence shall come.—“*The*,” the relative, in advance with “*hyne*” the personal pronoun, idiomatic and pleonastic, (Gram. § 431), governed by the Prep. “*thurh*.” Such instances of construction to express the relative are not unfrequent, and perhaps they should be considered emphatic.—“*Wá thám men*,”—see Sec. X., § 17.

§ 126. “*Thú withsaecst mín*,” *thou shalt deny me*.—“*Mín*,” the Gen., governed by “*withsaecst*,” according to Gram. § 448.

§ 127. “*Fram Cásere Augusto*,” *from Caesar Augustus*.—“*Cásere*,” the vernacular Dat.; “*Augusto*,” the Latin.

§ 130. “*Sum wíf on naman María*,” *a certain woman by name Mary*.—“*María*,” the Nom., in apposition with “*wíf*,” according to Gram. § 433.

§ 131. “*And geseáh publicanum*,” *and beheld a publican*.—“*Publicanum*,” a Lat. Accusative.

§ 132. “*Oth-thaet ic me gebidde*,” *until I pray*, lit. *until that I pray me*.—“*Me*,” the Acc. reflexively with “*gebidde*,” according to Gram. § 452.

§ 133. “*And hi ondredon hine acsigende*,” *and they dreaded asking him*.—“*Acsigende*,” the Indef. participle, agreeing with “*hí*,” according to Gram. § 427, the literal signification being, *And they were in dread, asking him*, or perhaps better, according to the position of the Acc. “*hine*,” *And they dreaded him, asking*. The government of “*hine*” must therefore depend upon the construction adopted.

§ 134. “*He fandode hys*,” *he tempted him*.—“*Hys*,” the Gen., governed by “*fandode*,” Gram. § 448.

§ 135. “*Ge synd cumene*,” *ye are come*.—“*Cumene*,” agreeing with “*ge*,” according to Gram. § 427.

§ 136. “*Hys ágenum reáfe*,” *with his own clothing*.—“*Hys*,” the Gen., governed by “*reáfe*,” Gram. § 435, and “*ágenum*” agreeing with it; Id. § 427.

§ 137. “*Aelc wyrd is nýt thára the wrieth*,” *every fortune is useful for those whom it corrects*.—“*Thára*,” the Gen., governed by “*nýt*,” Gram. § 444.

§ 138. “*Swylcera ys Godes rice*,” *of such is the kingdom of God*.—“*Swylcera*,” the Gen., governed by “*ys*,” according to Gram. § 450, and the strict rendering, therefore, would be, *Unto such belongeth the kingdom of God*. So also according to the original Greek.

§ 139. “*Thá geseáh he thone man tó hym cumendne*,” *then saw he the man coming unto him*.—“*Cumendne*,” agreeing with “*man*,” according to Gram. § 427.

§ 140. "Lyt freónda," *few friends*.—"Freónda," the Gen., governed by "lyt;" Gram. § 466. So in Latin, "*parum amicorum*."

§ 141. "And gemette híg sláepende," *and found them sleeping*.—"Sláepende," agreeing with "híg," according to Gram. § 427.

§ 142. "Híg wyllath éhtan eower," *they will persecute you*.—"Wyllath," here perhaps, but not necessarily, denoting futurity.—"Eower," the Gen., governed by "éhtan;" Gram. § 448.

§ 143. "Thæt his wáes," *that was his*.—"His," the Gen., governed by "wáes," according to Gram. § 450.

§ 144. "Of Marian ceastre," *of the same town as Mary*.—"Marian," the Gen., depending upon "ceastre," and not forming a compound with it; lit. 'the town of Mary,' i. e. where she dwelt.

§ 145. "Thám Suna ungeleáflíc," *disobedient unto the Son*, i. e. the Son of God.—"Suna," the Dat., governed by "ungeleáflíc;" Gram. § 444.

§ 146. "Him hingrede," *he was hungry*, lit. it *hungered him*.—"Him," the Dat., governed by "hingrede;" Gram. § 451.

§ 147. "Fela is tháera thinga," *many a thing is there*, lit. *many a one of the things is there*.—"Thinga," the Gen. plural, governed by "fela;" Gram. § 445.

§ 148. "Swæther he hæbbe," *whichever he may have*.

§ 149. "Swá great beám on wyda," *as a great tree in a wood*.—"Wyda," the Dat. singular, like "felda;" Gram. § 66.

§ 150. "Anes thinges ic thé wolde ácrest acsian," *of one thing I would first ask thee*.—"Thé," one Acc. governed by "acsian," with "thinges," the Gen., in the place of another, as reference is had about the thing, and not to the thing itself, according to Gram. § 455.

§ 151. "Thónne cume wit láte tó ende thisse béc," *then came we two at last to an end of this book*.—"Láte," really the Old Abl. of "læt," *late*, (Gloss. *sub voc.*), and in construction according to Gram. § 438, if not agreeing with "hwíle," *time*, understood.—"Béc," the Gen. singular; Gram. § 61.

§ 152. "Aet handa," *at hand*.—"Handa," the Dat. singular, as in § 29.

§ 153. "Bitt his faeder hláfes," *entreats his father for a morsel of bread*.—Such is the force of the Geñ. when used for the Acc. in all cases of the kind, in accordance with Gram. § 455.

§ 154. "He gemette Philippus," *he found Philip*.—"Philippus," the vernacular Acc. instead of the Latin. Again we find the same name in the Gen. undeclined: as, "For his bróthor láfe Philippus," *on account of his brother Philip's widow*. See Gram. § 45.

§ 155. "And híg ondredon him, gangende on thæt genip," *and*

they were in dread for themselves, going into the cloud.—"Him," the Dat., governed by "ondredon," according to Gram. § 449. This passage fully settles the construction of "hine" in § 133.

§ 156. "Ic gýme mín wedd," *I will regard my covenant.*

§ 157. "Thone theow, the his willan nyste and theáh dyde, he bið wítnod feawum wítum," as to the *servant who knew not his will, and did the contrary, he shall be punished with few stripes.*—"Theow," a clear instance of the Acc. depending upon a Prep. understood, answering to the Latin "quoad."—"Theáh," in this place may be considered either as the old noun in the Acc. governed by "dyde," or as the Prep. in the same sense as we have given, governing "him," *it*, i. e. "willan" understood.—"Wítum," the Dat., according to Gram. § 441.

§ 158. "Langre tíde," *for a long time.*—"Tíde," the Dat. or Abl., according to Gram. § 438.

§ 159. "Othrum daege," *on the next day.*—"Daege," the Dat., according to Gram. § 438.

§ 160. "Thaet thū wære gleáw tháeron," *in order that thou mightest be skilful therein.*—"Tháeron," like all other compounds of the kind, and all phrases in general, to be construed into its constituents, either with, or without the understood member.

§ 161. "Ic wéne se the he máre forgeáf," *I think that one to whom he forgave more.*—"The," the Dat., with "máre," the Acc., governed by "forgeáf;" Gram. § 454.

§ 162. "Scorpio (thaet ys, áu wýrm-cynn)," a *scorpion (that is a certain kind of reptile).*—"Thaet ys," the Latin idiom; § 108.

§ 163. "Gá and dó eall-swá," *go and do likewise.*—"Dó eall swá," we might say, '*Do all in such manner,*' making "eall" the Acc. dependent upon "dó," and thus presenting the adverbial compound "eall-swá" in a new, but no less consonant feature. The unartificial construction of all such compounds, from their very nature, must be varied.

§ 164. "Góda láreow," *Good master!*—For the employment of "góda," the Def. form of the adjective, see Sec. X., § 11, with Gram. § 474, "thū" being here understood.

§ 165. "On thaene Munt OLIVARUM, thaet ys, ELE-BERGENA," *into the Mount OLIVARUM, that is, OF OLIVES.*—"Thaene," for "thone."—"Ele-bergena," explanatory of "Oliuarum," (pronounced *Olivarum*), the Latin Gen. as well as name. The one term as well as the other, as will be perceived, refers to the fruit of the tree, and not to the tree itself.

§ 166. "Thaet ic heónon-forth ne ete," *that I henceforth eat not.*

—The original construction of the two members in “*heónon-forth*” will be observed; “*heónon*,” the Abl. of *motion*, *WHENCE?* as given in Sec. VII., § 17, and “*forth*,” the Acc. of *time*, *HOW LONG?* Gram. § 438.

§ 167. “*Forthám-the he is leás, and his faeder eác,*” *because he is what is false, and also the father of it*, referring to the Devil.—“*Forthám-the*,” as in Sec. VIII., § 16.—“*His*,” the Gen., governed by “*faeder*.”—“*Eác*,” really no other than the root of “*eáca*,” an *addition*, if not the noun itself, (*Gloss. sub voc.*), and having precisely the same import in the sentence.—The awkwardness of the translation of this passage in the common English version of the New Testament will have been observed.

§ 168. “*Syththan he hæfde heora fét athwogene,*” *after he had washed their feet*.—“*Syththan*,” as an Old Abl. form and denoting *time*, (*Gloss. sub voc.*), strictly in construction according to Gram. § 438.—“*Athwogene*,” agreeing with “*fét*,” according to Gram. § 428.

§ 169. “*And nán thaera the gelyfth on me ne wunath on thýstrum,*” *and no one who believeth in me shall abide in darkness*.—“*Thaera*,” of *those*, in such cases as this, appears to be pleonastic, although it might be considered in general as having reference to persons or things before the speaker or writer’s mind, if not actually mentioned or alluded to in the preceding part of the discourse. The verb which immediately follows along with the relative, as will be perceived, is in the singular. In English we would have the same expression, but with the Rel. and the verb in the plural. The construction is strictly idiomatic.—“*Thýstrum*,” the plural.

§ 170. “*And se-the me ytt, he leofath thurh me,*” *and he who eateth me, he, I say, shall live through me*.—“*He*,” the *Pera* pronoun, for the usual “*se*” in the second member of the sentence.

§ 171. “*Ac on swá-hwylce-ceastre swá ge ingáth,*” *but into what city soever ye shall enter*.—The latter “*swá*” elegantly separated from the rest of the compound like “*soever*” in the English, by the intervention of the noun in agreement.

§ 172. “*Beforan eow on Galiléam,*” *before you into Galilee*.—“*Galiléam*,” the Lat. Accusative; Gram. § 50.

§ 173. “*Sum consul thaet we HERETOHA hátath,*” *a certain consul that we call HERETOHA*.—“*Thaet*,” the Rel. neuter, used for the masculine, like “*hwaet*,” *what one?* for “*hwá*,” *who*, (Gram. § 113), and the origin of the same in English.

§ 174. “*Ufane and neqthane,*” *from above and from beneath*.—Other instances of the reiterative Ablative, as in the case of “*thánone*,” § 110.

§ 175. "Forthon engle-líce ansýne hí habbath," *because an angel-like countenance have they*.—It is evident that in "engle-líce," the former part of the compound is governed by the latter, and it is only in such cases that "lic," as a termination, should have the accent.

§ 176. "Híg heoldon thá wífmeun tó life," *they have kept the women alive*.—"Tó life," lit. *in life, or unto life*.

§ 177. "Betweox Wealan and Englan," *between the Welsh and the Angles*.

§ 178. "Lá Leóf! ic bidde thaet thú thé ne belge with me, gif ic spræce," *lah, Sir! I pray that thou be not angry with me, if I speak*.—"Leóf," here a noun.—"Thé belge," lit. *anger thee*, "belgan" being a reflexive verb.

§ 179. "Heó daeg," *this day*.—"Heó," here one gender of an old demonstrative pronoun nearly lost from the language, but preserved likewise in "hér," "heónan," etc., if it cannot also claim "heora," "heom," and similar forms under certain circumstances, though generally supposed to belong to the personal pronoun of the third person. It is very evident that "hér," "heónan," and the like, call for a pronoun of the kind. See Gloss. *sub voc.*

§ 180. "Thaet we sceoldon thus gerade mid stánum of-torfan," *that we should overwhelm such sort of people with stones*.—"Thus gerade," lit. *thus conditioned*, sc. persons, "gerade" being here the Accusative plural of "gerad." For "thus," see § 109.

§ 181. "Hwaes anbídíe ic bútan thín, Drihten?" *whom await I but thee, Lord?*—"Hwaes," the Gen., governed by "anbídíe," according to Gram. § 448.—"Bútan," governing "thín," the Gen., and probably in the same case itself, according to the theory of prepositions which we have set forth. The construction an unusual one.

§ 183. "Cumath him fore, and cneów bugath," *come before him, and bow the knee*.—"Fore," really either the Dat. or the Old Abl. of the 'expressed idea' "for," (Gloss. *sub voc.*), and governing "him," in the same case. As a preposition, it is usually found as "foran," either simple or compounded. See § 172.

§ 186. "Tó wídan feore," *forever and ever, lit. unto life wide, or remote*. Observe that "wídan" is here used for "wídon," i. e. "widum," and not the definite state of the adjective. Such forms, as will appear more fully in the sequel, are very common.

§ 188. "Se wáes Fergilíes láreow," *who was Virgil's teacher*.—"Fergilíes," the vernacular Gen. of "Fergilíus." Observe the orthography of this word. Perhaps the Anglo-Saxon *f* represented the true sound of the Latin *v*, as well as that of the Greek *digamma*. Compare, also, "serfise," (§ 199), probably from the Latin "servitium."

§ 189. "Thær wæron thā Contingas," *the inhabitants of Kent were there.*

§ 190. "Thā wæs heō restende on sweostra slæperne," *then was she resting in the sisters' sleeping-apartment.*—"Sweostra," i. e. *nurs.*

§ 194. "Se lōsa wēna and siō raedelse thāra dysigena monna tiohhie thæt," *the false opinion and the imagination of unwise men determine that.*—The idiomatic use of the verb in the singular with two nouns, connected together by the conjunction "and," will be observed.

§ 195. "Hī ealle emn-līce on Latīne tengdon," *they all rushed in like manner upon the Latins.*—"Latīne," the Acc.

§ 200. "Aer se thicca mist thīra weorthe," *ere the thick mist became thinner.*

§ 201. "Bæd he thone abbud thæt he him sende trymmendlice stafas," *prayed he the abbot that he would send him hortatory letters.*

§ 209. "On thæs cyninges stēdan," *upon the king's stied.*—"Stēdan," here the Acc.

§ 210. "Aet Hūndes-hlāwe," *at Houndslow.*

§ 212. "Thām englum nis nān tweo," *to the angels is no doubt.*

§ 215. "Hīe hæfdon biora stemn gesetenne," *they had their time set.*—"Gesetenne," here agreeing with "stemn," according to Gram. § 427.

§ 218. "Sum slōg on thām wēge," *a certain slough in the way.*

§ 226. "Náthres cynnes word," *a word of the neuter gender.*

§ 228. "Sume wurdon tó wulfum," *some became wolves.*—"Tó wulfum," lit. *to, or into wolves.*

§ 229. "Tó thē, thām wyllan ealles wisdómes, becumā," *to come unto thee, the source of all wisdom.*

§ 230. "Bældæg Wódening; Wóden Freothóláfig," *Bældæg the Son of Wóden; Wóden the Son of Freothóláf.*

§ 231. "Heáh-selda wyn," *joy of thrones.*—"Heáh-selda," an instance of a noun compounded with an adjective, and modified in sense by the union. It is evident that a different idea would be conveyed, were the adjective made to agree with it. Such compounds are very common in Anglo-Saxon, and form one of the beauties of the language.

§ 233. "Thā graman Métena the folcisce menn hátath Parcas," *the grim Measurers, which the common people call Parcae.*—"Métena," the three *Nornen*, or *Fates*, of the Northern mythology, *Urthr Werthandi*, and *Skuld*, to whom the thread of human life was in-

trusted by Odin.—“*Folcisc menn*,” lit. *vulgar men*, or *men of the commons*.

§ 234. “*Thá mágo-rincas Metode gethungan*,” *those kinsmen worshipped the Creator*.

§ 235. “*Thá thing tó lóse wurdon the on thám scype wáeron*,” *the things which were in the ship become a loss*.—“*Tó lóse*,” lit. *to a loss*.

PART II.

I. SELECTIONS FROM THE GOSPELS.¹

PROLOGUE.

It is uncertain by whom this version of the Four Gospels was made, or whether it was the work of only one hand.² In one MS., at the end of Matthew, the following note is appended: “*Sic sit hoc interim. Ego Aelfricus scripsi huic librum in monasterio Bathonio, et dedi Brihtwoldo, Praeposito. Qui scripsit, vivat in pace in hoc mundo et in futuro seculo; et qui legit, legator in eternum.*” From the use of “*scripsi*,” the Aelfric here mentioned would seem to have been rather a copier than a translator, though possibly the latter. The translation, at any rate, was made from a Latin version, probably from the Vulgate, and is, in general, very faithful. It is evident that it was used to some extent by the translators of the authorized English version, as well as by those who preceded them.

With the exception of carrying out the accentuation according to the author’s system, and the correction of a few grammatical errors, the text as given, corresponds exactly with that of the source from which it has been drawn.

¹ “*THA HALGAN GODSPEL ON ENGLISC.*”—The Anglo-Saxon Version of the Holy Gospels, edited by Benjamin Thorpe, F. S. A., from the original MSS., Oxford, 1842. Republished by the Author.

² Bede is said to have made a translation of the Gospel of St. John.

ST. MATTHEW'S GOSPEL.

CHAPTER III.

FIRST RUBRIC: "THYS SCEAL," *this shall* be read, or *this belongeth*, "sceal" being equivalent to "gebyrath" in other cases in the sequel.—"ÆER MYDDAN-WINTRA," *before mid-winter*, or *Christmas*; "wint-ra," the Dat., and "myddan," here in the definite state, although without the article. Compare in the two next, "twelftan," and "hál-gan." In such cases, the omission of the article is not uncommon.

V. 1. "Se Fulluhtere," *the Baptizer*, lit. *the Whitener*, or *Purifier*. The term adopted by the Anglo-Saxon church to express baptism, "fulluht," or "fullwiht," (Gloss. *sub voc.*), seems to have had reference to the regenerative idea of the rite. The time within which the child should be carried to the font was limited by the statutes of different sovereigns, with penalties annexed to them, in some cases severe, and the mode of administering the ordinance was by immersion.

V. 2. "Dóth dáed-bóte," lit. *do deed-boot*, i. e. *amends-deed*, or *penance* in its strictest sense, *compensation to God through the church, and to man*.

V. 4. "Háerum," the plural.—"Gaerstapan," properly "gaenstapan," i. e. *grass-steppers*.—"Wudu-hunig," lit. *wood-honey*.

V. 7. "Tháera Sundor-hálgena," and "tháera Rihtwisendra," translations of the Latin "Phariseorum," and "Saduceorum," according to their Hebrew derivation. "Sundor-hálig," or 'an *asundor*-*holy* one,' is very expressive.

V. 13. "Háelend," a translation corresponding to our present "Joshua," and "Jesus."

V. 16. "Nither-stígendne," and "wunigendne," we have written for "nither-stígende," and "wunigende," and so in other cases of the kind, which the want of space will prevent us, except rarely, from specifying.

CHAP. VII.

V. 6. "Ongean gewende," *turned against*, with "eow" dependent either on "ongean," or on "to-sliton."

V. 14. In this passage it will be observed that "nearu" is to qualify "geát," and "angsum," "wég," a construction not uncommon in the language. The force of the Anglo-Saxon translation over the corresponding one in the common English version, will be perceived, especially if we render the articles as definite pronouns.

CHAP. XII.

V. 1. "On reste-daeg," lit. *on the day of rest*, a translation of the corresponding words in Hebrew.

V. 12. "Micle má man ys sceápe betera," lit. *by much more is a man better than a sheep*. In this sentence, the idiomatic use of "má," one Comp. to qualify "betera," another, will be observed.

CHAP. XVI.

V. 14. "Thone Fulluht-wer," lit. *the Baptism-man*. In this form, "fulluht-wer," we have the full word instead of the corresponding termination, to express the agent. See Gram. § 75, Note 1.

V. 23. "Thá beseáh he hyne," *then looked he about him*.—"Hyne," governed by the "be" in composition.—"Synd Godes,—synd manna," *belong to God,—belong to men*: Eng. Vers., *are of God,—are of men*, which does not express the precise import of the Greek, Latin, or Anglo-Saxon. Comp. Part I., Sec. XI., § 138.

ST. MARK'S GOSPEL.

CHAP. VIII.

V. 13. "And híg thá forlætende," *and he then leaving them*.—"Forlætende," agreeing with "he" understood, and governing "híg."

ST. LUKE'S GOSPEL.

CHAP. IX.

V. 7. "Se feóorthan dáeles ríca," lit. *the ruler of a fourth part*, in the place of the corresponding Greek term Saxonized.—Observe, that in order to have denoted '*of the fourth part*,' the article in the Gen., to agree with "dáeles," would have been used instead of the Nom. agreeing with "ríca."

V. 9. "Hwaet ys ðes," *what one, or who is this?*—"Hwaet," the neuter used idiomatically for "hwá;" Gram. § 113.

CHAP. XIV.

V. 5. "Hwylces eowres," probably idiomatic for "hwylces eower," *of what one of you*, if indeed the latter should not be read. As it stands, the construction is difficult.

V. 13. In "wanhále," for "unhále," we probably have the original form of the prefix. See Gram. § 75, Note 2, and Gloss. *sub voc*.

V. 20. "Íc laedde wíf hám," *I have led a woman, or, a wife, home*.—In "hám," we have a clear exemplification of the Acc. *WHITHER?* as set forth in Part I., Sec. VII., § 32.

CHAP. XV.

V. 20. "Feor his faeder," *far off from his father*.—"Feor," here evidently a Prep., and governing "faeder," probably as the Dat. or Abl. Compare "unfeor," Part I, Sec. XI, § 128.

ST. JOHN'S GOSPEL.

CHAP. I.

V. 31. "Israthela," *of the Israelites*,—the Gen. plural.

CHAP. V.

V. 2. "On Ebrelesc," *lit. into Hebrew*. Compare Part I, Sec. VI, § 57.

II. FROM A PARAPHRASE OF THE BOOK OF PSALMS.

PROLOGUE.

THIS Paraphrase was made from the Latin Version which accompanies it, and was given to the world by Mr. Thorpe, from a MS. in the Royal Library at Paris.¹ It is partly in prose and partly in verse, the one portion naturally following the copy more closely than the other; and would seem to have been the work of more than one hand.² Our Selections include the least paraphrastical portions of the prose, and are given with variations and emendations of the text.

PSALM I.

V. 2. "Byth smeágende," *is ever meditating*, for so this participial form of tense (Gram. § 180) must sometimes be rendered.—"Daegen"

¹ "Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica, partim soluta oratione, partim metricè composita. Nunc primum e Cod. MS. in Bibl. Regia Parisiensi adservato descripsit et edidit Benjamin Thorpe, F. S. A. &c., 8vo. Oxon. 1835."

² Aldhelm, Abbot of Malmesbury, who lived between A. D. 656 and 709, is said to have made a translation of the Book of Psalms; and as he professed the art of poetry, being, indeed, the "father of the Anglo-Latin poets," this version might be attributed to him, though it "has none of the characteristics which might be looked for in his compositions," (*Biographia Britannica Literaria—Anglo-Saxon Period*—by Thomas Wright, M. A. London, 1842, p. 222.) His style is usually more florid.

s," Genitives, according to Id. § 438.—"Nihtes," an un-
rm, and employed only in such cases.

Duste gelícrau," *more like the dust*, or perhaps, *rather like*

On dómes daeg," *in a day of judgment*, with "arísath"
dea of *standing up*. The idiomatic use of the Acc. "daeg,"
e of the Dat. or Abl. "daege," will have been observed.

SEALM II.

Ofer his ðhone hálgan Munt Sýon," lit. *over his the holy*
n—a beautiful idiom; Gram. § 426.

Tó ágnunm yrfe," *for thy own inheritance*, or *for a peculiar*
s.

SEALM III.

Þúsendu folces," *thousands of the people*.

Þaél," for the usual case-form "háelu."

SEALM IV.

And bringath þá góde," *and bring the good*, sc. *animals*,
lacum," *as offerings*.

SEALM VI.

On helle," *in the place of departed spirits*.—The "Helle"
flo-Saxons was equivalent to the "Halla," or "Wal-halla,"
navian abode of the dead. See Gloss. *sub voc*.

Aelce niht," *every night*.—Here we have the Acc. in the
ie Gen., Dat. or Abl., according to Gram. § 438, confirming
been said in Part I., Sec. VII., § 2, unless we consider
t," as the Acc. HOW OFTEN? for HOW LONG? according to
ule.

SEALM VIII.

Forþám ic nāt ealles," *for I know not at all*.—"Ealles,"
probably governed by "tó" understood, perhaps more
expressed.

'Aelce daege," *every day*.—Here we have the Old Abl. in
sion equivalent to the one in Sealm VI., v. 5. Perhaps
the Abl. should be read in that case, and masculine like
whence "aelce" instead of "aelcere." Compare Article
—"Búte ge tó him gecyrron," *unless ye turn unto him*.—
ere evidently the Old Abl. sing. of the "expressed idea,"
in "bút," and strictly denoting, *'with the exception.'* See
voc.

SEALM IX

V. 14. "Hælo," the Dat., for "hæle."

V. 19. "Thæt hig gelaéron thæt hí witon," lit. *that they may learn that they know*, i. e. *learn to know*.

V. 28. "And under his tungan býth ealne wég," *and under his tongue is always*.—"Ealne wég," here the Acc. of time, according to Gram. § 438.

III. THE PATER-NOSTER.

Taken from the 6th chapter of St. Matthew's Gospel, and introduced in this place on account of its usual connection in church service with the selections which immediately follow.

IV. THE "TE DEUM."

This has been taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv. The text as there presented, is, in some places, very corrupt. It is here offered with emendations.

"Thé, God, we hériath, thé, Drihten, we andettath," *thee as God we praise, thee as the Lord we acknowledge*.—"God," and "Drihten," agreeing respectively with "thé." So in the Latin, "te, Deum," "te, Dominum." The English translation of the verse is, therefore, evidently incorrect. Also in the next verse, "écne Faeder," as an *eternal Father*.

"Cythra scýne hérath here," the *illustrious army of witnesses doth praise thee*.—The separation of "scýne" from "here" by the verb, will be observed. So also in the next verse, "hálig andettath Gesomnung," and below, "Faederes éce thú eart Sunu."

"Embe-hwyrft eorthena," the *circuit of all lands*.—"Embe-hwyrft," either a compound governed by a Prep. understood, or "hwyrft" must be taken as a simple noun, (Gloss. *sub voc.*), governed by "embe." The meaning would be the same in either case, if the reading of "embe-hwyrft" as a compound, does not convey a stronger idea, denoting *the entire circumference*.

"Faeder, ormáetes mægen-thrymmes," as *Father, of an infinite majesty*.—"Mægen-thrymmes," the Gen., with "ormáetes," according to Gram. § 436.

"Witodlice fréfrigendne Gást," a *Spirit truly comforting*.

"Ece dó . . . wuldor beón forgyfen," lit. *make to be given eternal glory*.

"On worulde, and á-woruld," in this *world, and world eternal*.—"A-woruld," we have read as a compound, and here, the Acc., (Gram. § 56), not governed by the Prep. "on," but in construction according to Id. § 438. It is equivalent to the English '*forever*'

V. THE "JUBILATE."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"And oth-on cynrene and cynrene sóthfaestnes," and *his truthfulness unto generation and generation*.—"Oth-on," like the Latin "*usque ad*," and the French "*jusqu'à*," *even to*, or, *even unto*.

VI. THE "MAGNIFICAT."

Taken from Sharon Turner's *History of the Anglo-Saxons*, Vol. III., B. X., Chap. iv., with corrections of the text.

"On á-weoruld," perhaps, '*which was to extend unto world eternal*.'—"A-weoruld" here the Acc., governed by "on."

VII. DE SANCTIS IN ANGLIA SEPULTIS.

PROLOGUE.

The matter composing this Selection has been drawn from *Ebeling's Angelsaechsisches Lesebuch*. The text as there given is exceedingly corrupt, in most cases without any of those artificial guides by which the sense of a composition belonging to a remote age, and from its nature obscure, can be clearly ascertained, with words not unfrequently separated into their constituent syllables. The readings here presented must, therefore, be taken upon our sole authority; and we believe that they will be found to be in strict accordance with historical facts, as well as with the genius of the language itself. The

omissions denoted by asterisks have been made by us, partly in consequence of our inability to give the correct orthography of some proper names, from the want of facilities for comparison. The date of this composition is wholly unknown, unless it can be inferred from the time at which it closes, and equally so, the name of the author.

“St. Augustínus . . . theóde,” *St. Augustine baptized Aethelbert, king of the Cantwara, and all his people.*—See *Natale Sancti Gregorii Papae*.

“Thónne wæs Eádbald,” *then was Eádbald*, i. e. then succeeded, or followed in the order of time, as very often in the sequel.

“Othre naman,” *by another name.*—“Naman,” here the Old Abl., as we have “othre” in the place of “othrum” agreeing with it, and according to Gram. § 441.

“This wæron,” idiomatic for “thás wæron;” Gram. § 424.

“Bé heom libbendum,” *during their life*, lit. *by them living*.

“And swá, oft siththan hire mihta cuthe syndon,” *and so, oft since her miracles are known.*—“Mihta,” like “wundru” in the sequel.

“An míl be-eástan St. Mildride mynstre,” *one mile to the east of St. Mildred's convent.*—Observe that in this sentence we have “mynstre,” the Dat., governed by “be-eástan,” as a compound preposition, “eástan,” as a noun, (Gloss. *sub voc.*), being first governed in the same case by “be,” perhaps more properly, in every instance of the kind, “bé,” (Gloss. *sub voc.*).

“And St. Eádburh thá to thám mynstre feng,” *and St. Eádburh then succeeded to that convent.*—“Tó . . . feng,” lit. *took to*.

“And heó, hwaethre, hire maegth-hád geheold oth hire lífes ende,” *and she, nevertheless, preserved her maidenhood unto the end of her life.*—Said to have been one cause of the sudden enmity between Ecgfyth and Bishop Wilfred.—“Hwaethre,” (Gloss. *sub voc.*), really the Old Abl. of “hwaether,” according to Gram. § 441. Compare the conjunctive phrase “theáh-hwaethre,” in which the “hwaethre” is governed as the same case, by the “theáh,” upon the principle set forth in Part I., Sec. IX., § 10.

“And tháer hí begeaton St. Waerburge, thá hálgan faemnan,” *and there they begat St. Waerburh, the holy virgin.*

“And hit gehálgode St. Mártine to wurthunge,” *and consecrated it in honor of St. Martin*, lit. *and consecrated it to St. Martin, in honor*. So below, “Gode to lófe and St. Márian,” *unto the praise of God and St. Mary*.

St. Augustíne," near *St. Augustine*.

thridda-faeder Eádbald," *his maternal grandfather, Eádbald*.
 idda-faeder," lit. *third father*. The relationship must be com-
 ack in the following manner:

FATHER,

ATHER'S FATHER,

MOTHER'S FATHER;

natically:

FAEDER,

OTHER FAEDER,

(SE) THRIDDA FAEDER.

ther, *Natale Sancti Gregorii Papae*, pp. 23, 24, in which a
 mote ancestry is delineated. This idiom has heretofore been
 er misunderstood. "Thridda faeder," according to Dr. Bos-
 s a great-grandfather, (*Dict. of the Anglo-Sax. Language*),
 fta faeder," according to Mr Langley, a great-grandfather's
 ither, (*Principia Anglo-Saxonica, Glossary*.)

Byrig," in *Bury*—the town of Bury, in Suffolk. See Gloss.

i fela othra sancta mid heom," and many other saints with
 "Sancta," here the same as "háligra," the Gen. plural, as be-
 ðela othra háligra." The form is Saxon, although the word is
 and is construed with "fela," according to Gram. § 445.

inne resteth St. Birinus, se Rómanisca bisceop, on Winceas-
 en resteth St. Birtinus, the Roman bishop, in Winchester.—
 ly was transferred from Dorchester, where he had died, to
 ster, by St. Hedda, bishop of the latter place. St. Hedda him-
 , A. D. 705.

nd-sahtatig muneca mid him," eighty monks along with them.

foundation of religious houses among the Anglo-Saxons was
 d with the happiest results. Among that people, as elsewhere,
 m became the repositories of learning, the sources not only
 rich the native mind was illuminated, but from which light was
 upon the continent to no small extent. "In England, during
 th century," says Mr. Wright, "the multiplication of books
 y great. The monks were emulous of attaining skill in writing
 minating. At a later period, this was enumerated as one of the
 lishments even of so great a man as Dunstan. Diligence and
 , in the absence of the more speedy process of printing, en-
 re Anglo-Saxons not only to form several public libraries in
 d, as well as private collections, but also to send out of the

country books in considerable numbers. Boniface, while moving about from place to place on the continent, addresses frequent demands of this kind to his brethren at home ; who, on the other hand, are constantly applying for copies of new books, or such as were not yet known in England, which he might chance to meet with, in order to increase their own stores. At one time he asks for some works of Bede,—at another time he prays one of his friends to send him some of those of Aldhelm, ‘ to console him amidst his labors with these memorials of that holy bishop ;’ and on one occasion he asks the abbess Eadburga to cause a copy of the Gospels to be written magnificently in letters of gold, and sent to him in Germany, that his converts there might be impressed with a proper reverence for the sacred writings. A similar volume had, at an earlier period, been given by Wilfrid to the church of York, where it was an object of great admiration ; it contained the four Gospels written in letters of gold on purple vellum, and its cover, made of solid gold, was studded with gems and precious stones. Many specimens of the magnificent writings of this age are still preserved. A noble copy of the Gospels, written at Lindisfarne in the latter years of the seventh century, after having escaped many perils both by fire and flood, is now deposited among the Cottonian Manuscripts in the British Museum, where it is known by the title of the Durham Book ; but the rich cover which once enclosed it has long disappeared. It was, indeed, but a short-sighted devotion to apply these valuable materials to such a purpose ; for amidst the troubles which came on a little later—internal dissensions and the ravages of a foreign enemy who respected not the faith in which they had originated—the books were too often sacrificed to the rapacity which their exterior dress had excited.

“ In the time of Theodore and Adrian, the principal seats of learning were in Kent, and the south of England, where it continued long after to flourish at Malmesbury, and in some other places. But the kingdom of Northumbria seems to have afforded a still more congenial situation ; and the school established at York, by Wilfrid and Archbishop Egbert, was soon famous throughout Christendom. Egbert taught there Latin, Greek, and Hebrew ; and the vast collection of books, which had been amassed by him and his predecessors, afforded great facility to literary pursuits. Alcuin, who was one of his scholars, frequently dwells with pleasure, in his letters, on the memory of his ancient master and early studies, and contrasts the literary stores amongst which he had been bred with the barrenness of France. In 796, when he was engaged in his school at Tours, he writes to Charlemagne—‘ I here feel severely the want of those invaluable books of

stic erudition which I had in my own country, by the kind and affectionate industry of my master, and also in some measure by my humble labors. Let me therefore propose to your excellency, send over thither some of our youth, who may collect for us all that is necessary, and bring back with them into France the *flowers of learning*.”

While upon this subject, we will observe that the same spirit of improvement extended itself to the Anglo-Saxon ladies, especially to those connected with convents, the heads of which, as we have seen, were mostly of royal descent, or parentage. “The cultivation of letters,” says the same author, “was in that age by no means confined to the robust sex—the Anglo-Saxon ladies applied themselves to study with equal zeal, and almost equal success. It was for this reason chiefly that Aldhelm wrote his book *De Laude Virginitatis*. The female correspondents of Boniface wrote in Latin with as much ease as the ladies of the present day write in French, and their letters often show much elegant and courtly feeling. They sometimes sent him specimens of their skill in writing Latin verse. The abbess Eadburga was one of Boniface’s most constant friends; she seems to have frequently sent him books, written by herself or by her scholars, for the instruction of his German converts; and on one occasion he accompanied his letter to her with a present of a silver pen, (*unum stilum argenteum*.) Leobgitha, one of her pupils, concludes a letter to Boniface by offering him a specimen of her acquirements in metres.—‘These underwritten verses,’ she says, ‘I have endeavored to compose according to the rules derived from the poets, not in the spirit of presumption, but with the desire of exciting the powers of my under talents, and in the hope of thine assistance therein. This I have learnt from Eadburga, who is ever occupied in studying the law.’ The four hexameters which follow this introduction, are not remarkable for elegance or correctness, are still a favorable specimen of the attainments of a young Anglo-Saxon dame. They are addressed as a concluding benediction to Boniface himself:

“Arbiter omnipotens, solus qui cuncta creavit,
In regno patris semper qui lumine fulget;
Qua jugiter flagrans sic regnet gloria Christi,
Illausum servet semper te jure perenni.”

graphia Britannica Literaria, Anglo-Saxon Period, pp. 24–37. London,

I., pp. 32, 33.

VIII. SELECTIONS FROM THE LIFE OF ST. GUTHLAC, HERMIT
OF CROWLAND.¹

PROLOGUE.

The Life of St. Guthlac was originally written in Latin by Felix of Crowland, or Croyland, as he is commonly styled, and afterwards translated into Anglo-Saxon, but when and by whom is altogether uncertain. By some the translation has been attributed to Abbot Aelfric, but we think improperly, as it lacks the simplicity of Aelfric's style, and from the excessive and complicated use of particles, shows the author to have had more or less acquaintance with the Greek writers, whom he endeavors to imitate. Felix flourished about A. D. 730, and enjoyed the friendship of Alfwald, king of the East Angles, to whom he dedicated his book. Hence it has been supposed that he was never an inmate of Croyland Abbey. He professes to have derived his information about Guthlac from those who had been personal acquaintances of the saint, which he might have done in either case. His work "is interesting for its historical allusions, and for the light which it throws upon the early superstitions of our forefathers."²

The text as given is according to Mr. Goodwin's readings, except in a few cases in which we have thought proper to differ from the opinion of that gentleman. We have also deviated from his punctuation in some instances, and besides making some orthographical changes, we have rendered the accentuation uniform, according to the system adopted by us, as in other cases.

I.

"BE HIS GEBYRDE," we have added, as well as the two next captions, and the last.

"On . . . Myrcna," in the days of Aethelred, the famous king of the Mercians.—Aethelred's reign commenced A. D. 675, and terminated by his resignation, A. D. 704; his death occurred in A. D. 716.

¹ The Anglo-Saxon version of the Life of St. Guthlac, Hermit of Crowland. Printed, for the first time, from a MS. in the Cotton Library, with a Translation and Notes, by Charles Wycliffe Goodwin, M.A., Fellow of Catharine Hall, Cambridge. London, 1848.

² Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 246, 247. London, 1842.

"On *thære heáh-theóde, Myrcna-ríce,*" in the illustrious "*theód,*" the *Mercian kingdom*.—Goodwin has, "On *thære héh-theóde Myrcna-ríce,*" which he renders simply, '*of the province of Mercia;*' but the construction evidently will not admit of such a rendering, while "*heáh,*" or "*héh,*" must here be taken as a qualifying word, although forming a compound with "*theóde,*" as in "*heáh-cýning,*" an illustrious king, and "*theóde*" itself denotes more than province; we have, indeed, no word in the language which expresses its precise import. The original of the passage has, "*De egregia Merciorum stirpe.*"

"*The Iclingas wáeron genemneðe,*" who were called *Iclingas*, i. e. descendants of Icel. Icel is said to have been the sixth in descent from Wóden, in the genealogy of the Mercian kings.

"*Micle gestreón,*" many treasures, unless we should read "*micel gestreón,*" corresponding to the "*maest gestreon*" which follows.

"*Him his gemaecan.*"—"His," here evidently pleonastic.

"*He him thá áne geceás,*" he then chose one for him.—Goodwin has "*thá ána,*" which he renders '*the one;*' but the sentence requires "*thá*" as an expletive, and "*ána,*" as an Acc. form, is altogether contrary to analogy. We suspect that it is an error of transcription wherever it occurs.

"*And thaet bearn swutellice mid insegment beclýsde,*" and plainly marked the child with a seal.—"*Insegment,*" the plural for the singular, unless we suppose it to have reference both to the hand and the cross in the next sentence. Under this form Mr. Goodwin remarks: "Did the termination *um* originally characterize the dative or ablative singular of substantives as well as of adjectives? There is no sense of plurality in such expressions as, '*on swefnum,*' (see Matt. ii. 22), in a dream; '*to gemyndum,*' to remembrance; '*on his gewealdum,*' in his power; '*be lyfum,*' alive; and many like phrases. It is usual to term *um*, in these instances, an adverbial termination; but I see nothing to distinguish it, in the examples adduced, from a regular case-ending." To the question we unhesitatingly reply in the negative, as the hypothesis is contrary to the genius of the tongue, as well as to that of the cognate dialects. Besides, it is well known that in every language there are cases in which the plural is used for the singular, an idiom, so to speak, belonging to universal language, and having a different origin, perhaps in every case, among different nations or peoples; and with regard to the termination being adverbial, we think that we have shown plainly enough that all adverbs in Anglo-Saxon, as well as the other indeclinable parts of speech, are subject to the rules of ordinary construction.—"*Beclýsde,*" lit. inclosed.

"And helde tóweard tóforan thaet húses dura," and inclined forward before the door of the house.

"Thá menn thá ealle the thaet gesawon," then all those men who saw that.—"Thá," when standing alone in the first clause of a sentence, usually then, but when repeated in the second, when—then, as below. The reverse idea sometimes obtains.

"Thaet híg thaet tácen swutellicor geseón woldon," since they would see that sign more plainly.—"Thaet," since, if we read "woldon," but we think that "mihton" ought to be read, and "swá thaet" in the place of the latter alone, though "thaet" is sometimes susceptible of the meaning which we have given it.

"Thá cóm thaér mid micle raedlicnyse yrnan," then came there running in great haste.—"Cóm yrnan," came to run, an idiom not uncommon in the language, especially in poetry.—"Thaér," referring to the woman as living upon the spot, and not in the sense of thither.—"Raedlicnyse," here the Ablative.

"Thaére écan eádignyse him wære seó gifu fore-stihtod," the gift of the eternal blessedness was fore-ordained unto him.—"Gifu," requiring the article only from its position, in being separated from the noun depending upon it, unless the translator has studied the greater emphasis in the construction of the sentence. There seems, however, to have been a transposition from some means or another, as in the following division of the text we have the more natural construction, "thá gifu thaére écan eádignyse."

"Thaes háliges tácnas," of, or, by virtue of that holy sign.—"Tácnas," here the Gen. in the place of the Dat. or Abl., according to Gram. § 441. Compare Part I., Sec. XI., § 112.

II.

"Thá . . . fulwiht-baethes," when therefore about eight nights after they had brought the child unto the holy laver of baptism.—"Thaes," really in construction, as the Gen. for the Dat. or Abl., according to Gram. § 441, as in the preceding note.—"Thaes-the," we may say, for "thaes nihtes the." Compare Article II., Sealm I., v. 2. The Anglo-Saxons, as well as the Northern nations in general, appear not unfrequently to have computed by nights in the place of days. In the poetry of the language, especially, the use of the one division of time for the other is not uncommon.

"On Rómanisc," in Latin, lit. into Latin, as noticed before.—"Rómanisc" here in the place of the more usual "Leden."

"Thónne onféth he écum beáge," then shall he receive an eternal reward.—It will be observed that "onfón" governs either the Dat. or

the Acc. in the same sense. A few lines above we have it with the latter.

"Ac on his scearpnyse thaet he weorc."—Mr. Goodwin supposes an ellipsis of "thá wáes," or "thá gelamp," after "scearpnyse." The passage requires something of the kind to make the construction complete. And so in other instances in the sequel.

"Wearth his mód oncyrrred."—Mr. Goodwin supposes "mód" here to be a case of *anacoluthon*, but we would refer it as governed like "theow," in Part I., Sec. XI., § 157.

"Thá wáes he semninga innan inanod . . . ongename," *then was he on a sudden divinely admonished within, and instructed that he should command these words—all which he so commanded:—To give back the third part unto the men of whom he had before taken it.*—Mr. Goodwin reads, "Thá wáes he semninga innan inanod godcundlice and laered thaet he thá word hete, ealle tha he swa genam he het thridan dæl agifan tham mannum the he hit aer ongename," *'then was he on a sudden inwardly admonished of God, and taught that he should thus give command; of all things which he had so taken he bade give back the third part to those from whom he had taken it,'* for which he inserts "genam," not found in the MS.—"Semninga," really a noun in the Dat. or Abl., according to Gram. § 438.—"Thá word," idiomatically for "thás word."—Before "thridan," we have the article omitted, as very often in the case of ordinal numbers.

"And he hine-sylfne betweox thises andweardan middan-eardes wealcæn dwelode," *and he thus wandered amidst the tumult of this present world.*—Goodwin.

"Sume nihte," *on a certain night.*—"Nihte," here the Old Abl. and masculine, or perhaps the Acc. and feminine.

"Barn him swá swythe innan thære Godes lufan," perhaps according to the old construction, it *burned within him with such excess of the love of God*, making "barn" an Impers. verb, and "swá," a pronoun agreeing with "swythe" as a noun, which they both were at one time, (Gloss. *sub vocibus*). Otherwise we must take "thære Godes lufan," a part for the whole, as the Nom. to "barn," as still in English, rendering the passage, *And there burnt within him so exceedingly of the love of God.*

"Thaet ná laes thaet án . . . forlet," *that not merely did that one thing follow that he should forsake this world, but that he should likewise abandon his parents' wealth and his estate, and those same companions of his, I say that he should forsake all that.* Such seems to be the true meaning of this difficult passage.

"Thē ys geoweden Hrypa-dún," *which is called Repton.*—"Hrypa-

dún," Repton in Derbyshire, once famous for its monastery, and as the capital city and burial-place of the kings of Mercia.—Goodwin.

III.

"Thære ylcan nama ys nemned," we have read for "thý ylcan nama ys nemned," as "thý," the Abl. masc. or neut., cannot refer either to "eá," or to "ceastre."

"Mid-thán se foresprecena wer and thære eádigan gemynde," *after that the aforesaid man, even he of the blessed memory.* Such may be the rendering in such cases as this.

"Mid-thý hí him manigfeald thing sædon," lit. *with that they told him manifold a thing.* A construction of "manigfeald," "manig," and the like, not uncommon in the language.

"Thæt he ána ongan eardian," *which he alone began to inhabit.*—"Ana," here equivalent to the Latin "solus."—We subjoin the original of what precedes in this chapter, as a specimen of Felix's manner:

"Est in mediterraneorum Anglorum Britanniæ partibus immensæ magnitudinis acerrima palus, quæ a Grontæ fluminis ripis incipiens, haud procul a castello quod dicunt nomine Gronte, nunc stagnis, nunc flactiris interdum nigris fuscis vaporibus et laticibus, necnon crebris insularum nemoribus intervenientibus, et flexuosis rivigarum ab austro in aquilonem mariteus longissimo tracta protenditur. Igitur cum supradictus vir beatæ memoriæ Guthlacus illius vastissimæ eremi inculta loca comperisset, coelestibus adjutus auxiliis rectissimo callis tramite perrexit. Contigit ergo proximantibus accolis illius solitudinis experientiam sciscitaretur, illisque plurima spatiosæ eremi inculta narrantibus, ecce quidam de illic adstantibus nomine Tatwinus se scisse aliquam insulam in abditis remotioris eremi partibus adserebat, quam multi inhabitare tentantes propter incognita eremi monstra et diversarum formarum terrores amiserant. Quo audito vir beatæ recordationis Guthlacus illum locum sibi monstrari a narrante efflagitat. Ipse autem imperiis viri Dei annuens, arrepta piscatoria scapula per invia lustra in tetrae paludis margines Christo viatore ad prædictam insulam, quæ lingua Anglorum Cruland vocatur, pervenit, quæ ante propter remotioris eremi solitudinem inculta et ignota manebat. Nullus hanc ante famulum Christi Guthlacum solus habitare colonus valebat, propter videlicet illic demorantium daemonum phantasias: in qua vir Dei Guthlacus contempto hoste, cælesti auxilio adjutus, inter umbrosa solitudinis nemora solus habitare coepit."

Such were the Gyrwas, or fen-lands of Lincolnshire, in which the Abbey of Croyland was situated, as they appeared to Felix in the early part of the eighth century.

"*Tháere stowe digelnyse,*" the *retirement of the place*.—Mr. Goodwin changes the construction to "*thá digelnyse tháere stowe,*" which we think unnecessary.

"*Thá wæs se eahtoða daeg thæs Calendes Septembres,*" then *was the eighth day of the Kalend of September*.—"In the original," says Mr. Goodwin, "*die nono Kalendarum Septembrium*; i. e. the 24th of August."—"Calendes," and "Septembres," vernacular forms.

X.

"*Thá cōmon tháer . . . in . . . fleógan,*" then *came flying in there*.—The infinitive for the Indef. participle, as before pointed out.

XIII.

"*Thæt thæs foresprecenan wraeccan Aethelbaldes gefera,*" that a *companion of the aforesaid exile Aethelbald*.—The Aethelbald here alluded to, succeeded Ceólred as king of Mercia in A. D. 716. See Thorpe's Translation of Lappenberg's *History of the Anglo-Saxons—Genealogy of the kings of Mercia*, Vol. I.

XVIII.

"*Ealdwulfes dóhtor thæs cyninges,*" *daughter of Ealdwulf, the king*.—Ealdwulf, or Aldwulf, king of the East Angles, who began to reign A. D. 663, and died A. D. 713. Ecgburh, or Ecgburga his daughter, was Abbess of Hrypa-dún. See Thorpe's Lappenberg,—*Genealogy of the kings of East Anglia*, Vol. I.

XX.

"*Aester thám fiftyne gearum ðe he, Gode willigende, laedde his lif,*" *after the fifteen years during which he, obeying the will of God, had led his life*.—We have thus read in the place of "*aester ðon fiftyne gear,*" which would require the "*ðe*" to be dropped, besides being an awkward construction.

"According to the Saxon Chronicle, Guthlac died A. D. 714. Felix says, anno 715 ab incarnatione Domini; a reckoning commencing nine months before the birth of our Lord. This date may therefore be considered to correspond with that of the Chronicle. According to Felix, St. Guthlac was twenty-six years old when he settled at Crowland, and resided there fifteen years; he must therefore have been forty-one or forty-two at the time of his death."—Goodwin.

"*Thón Wōdnes-daege nehst Eástran,*" on the *Wednesday preceding Easter*.

"And mid micelre unéthnyse his eág-spind mid teárum gelómlice

leohte," and in much anxiety of mind incessantly moistened his cheeks with tears.—For "eág-spind," see Gloss. *sub voc.*

"Thaet he naefre aer ne syththan swylc ne gehýrde," that he never before, nor afterwards heard the like. "Swylc," such, referring not to "láre," which would require "swylce," but to his preaching,— "gódspellian,"—in general.

"Swylce-eác thá thrúh, ná-laes-thaet hí eft thá on eorðan dydon," likewise as regards the coffin, not merely did they place that in the earth again.—"Thrúh," in construction upon the same principle as "theow," Part I., Sec. XI., § 157.—"Ná laes," Mr. Goodwin renders as expressing *absolute negation*. The "thaet," in strict construction, belongs to the sentence as elliptical.

XXII.

"On tháere máegthe Wissa," in the province of the Wissas, usually termed *Gewissas*.¹

IX. INSCRIPTION FROM A LATIN MS. OF THE NEW TESTAMENT.

This, apparently a fragment, we have given from Rask's Grammar of the Anglo-Saxon Language, where it is introduced as a part of the Praxis appended to the volume. It serves to show the veneration in which the Sacred Scriptures were held by the Anglo-Saxons. We have also here ventured upon some variations and emendations of the text.

"Thás béc aet hásthenum hérge," these books from a heathen temple.—"Béc," the plural, as we have below, "thás hálgau béc . . . wunadon."

"Uncra saula," the plural, we have read for "uncra saule," the singular, as we have below, "heora saulum."

"And his throwunga to thancunga," and in thanks for his passion.

"Tó thám gerade," on the condition.

"Fulwiht," baptism, here used for Christianity, the distinctive feature of our divine religion, perhaps from the importance of the rite in the Anglican mind, for the religion itself.

"And on ealra his Hálígra," i. e. "on ealra his Hálígra naman."

¹ The author takes pleasure in referring the student to Mr. Goodwin's edition of the Life of St. Guthlac.

X. A DIALOGUE BETWEEN SATURN AND SOLOMON.

PROLOGUE.

"This dialogue," says Mr. Thorpe, "is one of a numerous family that flourished under a variety of denominations, and in great estimation during the middle age."¹ All of those appearing under the above title, have been lately published by the Aelfric Society of Great Britain, through the labors of J. M. Kemble, M.A. They have been given to the world in three parts, the first of which appeared in 1845.

Perhaps the author, or authors of these dialogues, in making Saturn and Solomon contemporaneous and acquainted with each other, showed equally as much wisdom as many of the present day, who would identify all the mythological personages of the Greeks, Romans, and other nations, with the early characters of the Sacred Scriptures.

With regard to the arrangement of our text, we have followed Ebeling in his *Angelsächsisches Lesebuch*. As elsewhere in these volumes, some changes will be found in the orthography of words, and a few corrections in grammatical forms.

"Hér cyth wisdóm," *here maketh known how Saturn and Solomon contended about their wisdom*.—"Cyth," having "hit," understood, for its nominative.

"He sæt ofer."—After a *lacuna* in the MS., we have "fetherum" as a part of this answer.

"On his gewældum," *in his power*.—"Gewældum," lit. *powers*, and perhaps here a sort of *pluralis excellentiae*, because referring to the Deity.

"On hwilcere ylde wæs Adam," *of what age was Adam?*

"And he thá leofode ealles," *and he then lived in all*.—"Ealles," perhaps here to be explained as in Art. II., *Sealm VIII.*, v. 3, unless we suppose it, in every instance, the Gen. for the Dat. or Abl., upon the principle contained in Gram. § 441, or in such cases as this, as coming under Id. § 437.

"Thá heó bé lýfon wæs," *in all her life*, lit. *when she was in life*.—"Lýfon," the plural for the singular, and an old form for "lýfum."

"On getál gerimes," *by a regular calculation*, we may say. The expression appears to be more or less idiomatic.

¹ *Preface to Analecta Anglo-Saxonica*. London, 1846.

"Mid sylh," with a *plow*.—"Sylh," we have given as the correct Dat. or Abl. of "sulh," as it appears to follow the laws of "turf," "burh," and the like; Gram. § 60 and § 61. See Gloss. *sub voc.*

"Mid ánes esoles cyn-báne," with the *jaw-bone of an ass*.—"Anes," here appears to have the light meaning of the indefinite article in English, of which it was the origin, (Gloss. *sub voc.*).—"Cyn-báne," lit. *chin-bone*. Saturn seems to have mistaken Samson's instrument of death for Cain's.

"Of thám X. wordum the Moyses gesomnode in thaære ealdan áe Godes bebeode," from the *ten commandments which Moses collected in the old law by the injunction of God*.

"On ýdel," idiomatic for "on ýdele," like "on morgen," "on aefen," and the like.

"Se gytsigenda mann worulde wélena," the *man eager for the treasures of the world*.—Observe the construction of this sentence.

XI. COLLOQUIUM.

PROLOGUE.

This Colloquy was originally compiled by Aelfric, styled *Grammaticus*, or the *Grammarian*, to distinguish him from others of the name, which, among the Anglo-Saxons, was very common as well as distinguished, and afterwards improved by a disciple of his, Aelfric Batta, as set forth in the caption. The Saxon is really an interlinear gloss of the Latin, the object of the composition having been to make native youths acquainted with the latter tongue. "As presenting a curious picture of times and manners, and of monastic life at that early period," says Mr. Thorpe, "it is both valuable and interesting;"¹ and it also shows that what is usually termed the "Hamiltonian" method of learning languages is nothing new.² Our text has been drawn from

¹ *Preface to Analecta Anglo-Saxonica*. London, 1846.

² "It is singular enough," says Mr. Wright, "that most of the ways of giving a popular form to elementary instruction, which have been put in practice in our own days, had been already tried in the latter times of the Anglo-Saxons. We thus find the origin of our modern catechisms amongst the forms of education then in use. Not only were many of the elementary treatises on grammar written in the shape of question and answer, with the object of making them easier to learn and to understand, as well as of encouraging the practice of Latin conversation, but also the first books in the other sciences. We find this to be the case in many of the tracts written by Bede and Alcuin, as

Ebeling's *Angelsaechsisches Lesebuch*, collated with that given by the gentleman just mentioned. In a MS. preserved at Oxford, the Colloquium is found united with Aelfric's Latin Grammar, and Latin Glossary, all as "republished" by Aelfric Batta, as is generally supposed, and rendered very probable from several circumstances.¹

Aelfric, "the Grammarian," or Aelfric, "Abbot," a name interesting to the Anglican theologian, as the voice of the early Anglican

well as in those which were fabricated in their names. Afterwards, when in England the Latin tongue seems to have ceased to be to the same extent as before a conventional language among the learned, various attempts were made to simplify the steps by which it was taught. First, the elementary grammars were accompanied with an Anglo-Saxon gloss, in which, separately from the text, each word of the original was repeated with its meaning in the vernacular tongue; and then, as a still further advance in rendering it popular, the Latin grammar itself was published only in an Anglo-Saxon translation. We have seen the old Latin school-grammar pass through similar gradations in our own time. We owe to Alfric the Anglo-Saxon translation of the Latin Grammar, which, from its frequent recurrence in the manuscripts, seems to have been the standard elementary book of the day; and in the preface to that work he repeats the complaint, which had been made more than once since the days of Alfred, of the low state of Latin literature in England. Much about the same period came into use introductory reading books, with interlinear versions, which differed not in the slightest degree from those of the Hamiltonian system of the present day. A singularly interesting specimen of such books, composed also by Alfric, has been preserved in two manuscripts, and is printed in Thorpe's *Analecta Anglo-Saxonica*; the text, which is a dialogue between persons of different professions, is so arranged as to give within the smallest possible space, the greatest variety of Latin words, and so to convey the largest quantity of instruction. This curious tract is valuable to the historian for the light which it throws upon the domestic manners of the age in which it was written. Among many other things, we learn that even the schoolboys in the monasteries were subjected to a severe course of religious service; and that the rod was used very liberally in the Anglo-Saxon schools."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 72-74. London. 1842.

¹ The title found at the head of this article is from the Cottonian MS. The Oxford MS. has the following:—"Hanc sententiam Latini sermonis olim Aelfricus abbas composuit, qui meus fuit magister, sed tamen ego Aelfric Bata multas postea huic addidi appendices." And to a Latin dialogue preceding the Colloquium in the same, are prefixed these lines:

"Denique composuit pueris hoc stylum rite diversum,
Qui, Bata Aelfricus, monachus brevissimus.
Qualiter scholastici valeant resumere fandi
Aliquod initium Latinitatis sibi."

Closing with the distich—

"Explicit hic sermo Latinus calca quiescens,
A Bata Aelfrico dispositum monacho."

Ibid., p. 496.

church, and not uninteresting to the English philologist, was born of a noble family, and after having filled various important stations, finally, in A. D. 995, succeeded Sigeric as Archbishop of Canterbury, which see he held until the time of his death, in A. D. 1006. An untiring advocate of learning, and the strenuous supporter of the doctrines of his church, he labored equally as a scholar and as a theologian, as his numerous works, which have come down to us, and which are now being given to the world by the Society that bears his name, clearly testify. Of Aelfric Batta but little is known, except that as an admirer of his preceptor, he labored to uphold the doctrines which he inculcated, and to promote the cause of education in the most effectual way. Both are distinguished for their exposition of the sacrament of the body and blood of Jesus Christ, and equally for the purity of the style in which they wrote. Of Aelfric Batta's own productions we have but few extant, if they were ever numerous.

"On Ledene," we have supplied as a gloss to "Latialiter."

"On-belædan swingla us," to lay strokes upon us.—"Us," governed by the "on" in composition.

"Ic eom ge-anwyrðed monuc," *I am a professed monk.*

"Ge-iucodon," "gefaestnodon;" such old terminations will be found to be common in this Colloquy.

"Wære þú tó-daeg on huntnothe," *wert thou a hunting to-day.*—"On huntnothe:" In all such cases the true representative of the Saxon "on" in English, is 'a,' or 'an,' not as the indefinite article, but as a preposition. It should, therefore, never be united with the word depending upon it, as we not unfrequently find it written by some of the best authors in our language, except when the expression is adverbial, as "on wég," *away*. Non-acquaintance with the construction in Anglo-Saxon has been the chief cause of the mistake. In compounds in both languages, indeed, we find "a" used for "on," as "amang," for "on-mang," *among*, and the like.

"On feala wisan."—In this case, we have "feala" agreeing with the noun. It usually governs it in the Gen. plural, as heretofore occurring.

"Ac ic nelle oth-þæt-an deorfan," *but I am unwilling to labor so much.*—"Oth þæt ún," corresponding to the Latin "in tantum," *lit. unto that one thing.*

"And hú þíne geferan," *and how thy companions?*—The answer which follows shows the honorable schoolboy of every age.

XII. SELECTIONS FROM KING AELFRED'S OROSIIUS.

PROLOGUE.

Alfred the Great was the youngest child of Aethelwulf and Osburh, and was born in A. D. 848. At an early age, he manifested that love of learning which afterwards displayed itself amid the unceasing occupations of a reign harassed by foreign invasions. It was to restore the literature of his country and nation, which had suffered severely in the destruction of churches and monasteries by the Danes, that induced him to labor so indefatigably in laying the productions of others before his people in the language with which they were familiar as their own. We find him, in the Preface of one of these works,¹ mourning the loss which they had sustained. "I thought," says he, "how I saw, before it was all spoiled and burnt, how the churches throughout England stood filled with treasures and books."² His labors were crowned

¹ The Pastoral of Pope Gregory. See the next article.

² The loss of a large portion of the Anglo-Saxon literary monuments, of the secular poetry of the nation especially, is much to be regretted. It was not from any barrenness of the native mind that we have so little, though few nations can boast of an early literature more copious than that of the English, even as we now have it. "The greatest destruction of Anglo-Saxon books," says Mr. Wright, "happened during the numerous inroads of the Danes, from the ninth to the eleventh century, when so many of the richest libraries were committed to the flames, along with the monasteries in which they were deposited. Under the rule of the Normans, from the Conquest to the beginning of the thirteenth century, our old chroniclers relate many stories illustrative of the contempt with which the Anglo-Norman barons regarded the language of those whose rights they had usurped; but the more serious disputes related to charters rather than books, the latter (except when from time to time some English monk took them down) were allowed to lie neglected in the dust of monastic libraries, and the only losses which they sustained seem to have been the natural consequence of dirt and damp. But after this period the case was entirely changed, and, as they could no longer be read even by Englishmen, they had to suffer from various causes. A few monastic catalogues are still preserved in manuscripts of that age, and they contain the titles of many Anglo-Saxon books, which, however, are generally described as being 'old and useless.'* Accordingly, we find that when the monks

* "See, for example, a catalogue of the books in the Library at Glastonbury, made in 1248, and printed by Wanley, in the Introduction to his Catalogue of Saxon Manuscripts, from a MS. in the Library of Trinity College, Cambridge. We find several entries like the following:—

Item, duo Anglice, vetusta et inutilia.
Item, Sermones Anglici, vetusti, inutilis.
Passionale, Sanctorum Anglice scriptum, vetust. inutilis.

The second of these items was a volume of Anglo-Saxon homilies."

with success; and patronised by him, while he defended his dominions with his sword and his name, we find the learned resorting to him from other parts of the island as well as from France, which was now suffering in like manner through the incursions of the Northmen. His translations, which are sometimes "word for word," and sometimes "meaning for meaning," are considered the purest specimens of Anglo-Saxon prose. His death occurred on the 28th of October, A. D. 901, but "the greatness of mind, and love of science and literature, which were so conspicuous in his own character," did not die with him, since the same traits showed themselves to no small extent in his children, and even in his grandchildren.

The work of Orosius, was translated by Alfred "in order to make his subjects more generally acquainted with ancient history." The narratives of the two Northern navigators, Ohthere and Wulfstán,¹ whom he

were in want of vellum, they scrupled not to take one of these 'old and useless' Anglo-Saxon manuscripts; and, having carefully scraped out the original letters, to make use of it for writing a new work, which they considered more important and necessary. One of these *palimpsests* is preserved in the library of Jesus College, Cambridge, in which a splendid copy of the Anglo-Saxon Homilies of Alfric has been erased to make room for Latin decretals, although the destruction of the original was not so complete as to hinder us from tracing here and there a few words, particularly about the margins of the leaves. Sometimes, also, when the monks were at a loss for boards to bind their books, they took a few folios of these useless old manuscripts, and pasted them together; as was the case with the leaves discovered by Sir Thomas Phillipps in the covers of a volume preserved in Worcester Cathedral. The loss which Anglo-Saxon literature sustained by these means must have been very great. At the time of the Reformation, when, by the dissolution of the monasteries, their libraries of manuscripts were scattered in all directions, the number which perished cannot now be calculated, though the fragments which are found in the old bindings of books are sufficient to convince us that it was not small. The Anglo-Saxon manuscripts, however, suffered much less at this time than the others, owing to the eagerness of the Reformers to collect them; yet we still find a few fragments in the covers of books printed during the sixteenth century."—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 107, 109. London, 1842.

¹ "We find the Anglo-Saxons," says Mr. Wright, "at an early period distinguished by the same spirit of adventure, which has been so active and fruitful among their descendants. They were anxious to explore the distant countries, whose existence had been made known to them by the books which the missionaries imported. Even so early as the seventh century they were in the habit of going to Rome by sea, a voyage in which the pilgrims necessarily incurred many perils. At the end of this century, a Frankish bishop named Arculf, who was returning from the Holy Land, and had visited Constantinople, Damascus, and Alexandria in Egypt, as well as many of the islands of the Mediterranean, was thrown by bad weather on the western coasts of England, where he became acquainted with the abbot Adamnan.

had personally conferred with, were inserted by himself in the geographical part, and will be found interesting. Our text has been taken partly from Ebeling's *Angelsaechsisches Lesebuch*, and partly from Thorpe's *Analecta Anglo-Saxonica*, with variations and corrections.

DESCRIPTION OF EUROPE

"Ut on thone Wendel-sæc," out into the *Mediterranean Sea*.—"Wendel-sæc," so called from the Wendels, or Vandals, whose conquests covered parts of many of the countries lying upon its shores. See *Introd.*, § 39, Note 3, and *Gloss. sub nom.*

"The man Cwen-sæc hæet," which they call the CWEN-SÆC.—The White Sea, so called because lying about Cwen-land. This country, indeed, lay between the Gulf of Bothnia and the White Sea, including Finmark.—*Thorpe*.

"Swæefas," the *Suabians*, or, *Swabians*.

"Baeg-wara," the *Bavarians*.—The form given in preference to that of "Baegth-ware," and also found in the MS.

"Regnes-burh," *Regensburg*, or, *Ratisbon*.

The latter carefully stored up the information which the traveller communicated to him, and afterwards committed it to writing in a treatise which is still preserved. It is probable, indeed, from many circumstances, that the Anglo-Saxons themselves made frequent visits, not only to Italy, but also to the East. King Alfred, who in this, as in other things, merited well the character given him by historians of being 'a diligent investigator of unknown things,' (*ignotarum rerum investigationi solerter se jungebat*), sent Sighelm, bishop of Sherburn, in 883, to India to visit the scene of the labors of St. Thomas and St. Bartholomew; and Sighelm not only reached in safety this distant land, but he brought back with him many of its productions, and particularly some gems and relics which were still preserved in his church in the time of William of Malmsbury. The present day cannot furnish a more intelligent account of a voyage of discovery, than that taken down by Alfred from the mouths of Ohthere and Wulfstan, one of whom had sailed to the North Cape, and the other along the northern shores of the Baltic, and which that monarch has inserted in his own version of Orosius. The map of the tenth century, mentioned above, is far more correct than the generality of maps which we find in old manuscripts at a later period; its chief inaccuracy lies in the distorted shape given to Africa, which is here a long narrow slip of land running out from east to west; but the coasts of India and Eastern Asia are not ill defined, there are few of the fabulous indications which appear afterwards in this part of the world, and Paradise does not occupy the place of the isles of Japan, as it did after the voyage of St. Brandan became popular in the twelfth century."—*Ibid.*, pp. 91-93.

"Aelfe mutha thære eá," the *mouth of the river Elbe*.—There can be no doubt that "Aelfe mutha" should be written as distinct words.

"Sillende," *Seeland, or Zealand*.

"Aprede," the *Obotritae*.—"a Slavish nation to the north of the Old Saxons, inhabiting the western and the greater part of Mecklenburg."—*Thorpe*.

"Wylte, the man Aefeldan hæet," the *Wylte, whom they call Aefeldan*.—"Wylte," i. e. Wilzen, "a people who settled in Germany in the sixth or seventh century. They occupied a part of Pomerania, the eastern part of Mecklenburg, and the Mark of Brandenburg. The river Havel was the boundary between them and the Sorabi."—*Thorpe*.—"Aefeldan," or "Haefeldan," the *Helvetians*, says Dr. Bosworth, but if so, they must have been either a part, or the remains of that people, who removed north.

"Wineda-land," or, as it is sometimes written, "Weonod-land," "the country of the Venedi, or Wends. Under the name of Vindland was at one time comprised the whole coast-land from the Schlei to the mouth of the Vistula."—*Thorpe*.

"Mar-wara," the *Moravians*.—So we have written for "Marcoaro," and "Meroaro," which appear to be corrupt forms.

"Carendre," *Carinthia*.

"Pulgara-land," *Bulgaria*.

"Dalamensan," "a Slavonic people formerly inhabiting Silesia."—*Thorpe*.

"Wislo-land,"—"the country formerly called Little Poland, in which the Vistula has its source."—*Thorpe*.

"And be-eástan thæm synd Datle, the-the iú wæron Gottan," and to the east of that are the *Dacians, those who were formerly Goths*, or, perhaps rather, *Getae*.

"Surpe," the *Sorabi*, or, *Sorbi*, "a Slavonic people inhabiting Lusatia, Misnia, a part of Brandenburg, and Silesia. Their capital was Sorau."—*Thorpe*.

"And be-norþan Maegtha-lande is Sermende oth thá beorgas Rifin," and to the north of *Maegtha-land is Sermende as far as the Riphean mountains*.—"Maegtha-lande,"—"the Polish province Mazovia (?)"—*Thorpe*.—"Sermende," comprising the modern Livonia, Esthonia, and a part of Lithuania.—"Riffin," in apposition with "beorgas."

"Ost-sæ," "the Baltic and Catagat."—*Thorpe*.

"Aegþer-ge on thæm mǣrum landum, ge on thæm íglandum," both on the greater lands, and on the islands.—"Mǣrum landum,"

probably referring to both peninsulas—Jutland, and Norway and Sweden.

"Sweón habbath be-súthan him ðhōne sáes earm Ost," the *Swedes* have the arm of the sea, the *Ost*, on the south of them.—"Ost," here in apposition with "sáes earm." See above, "ðhaes sáes earm ðe man hæet Ost-sæe."

"Scride-Finnas,"—"the inhabitants of that part of Bothnia which lies between the Augermann and the Tornea."—*Thorpe*.

OTHHERE'S NARRATIVE.

"Oththe hwon northan," or a little from the north.—"Hwon," the Acc., as in Part I., Sec. XI., § 98.—"Northan," according to Id. Sec. VII., § 17.

"Beormas,"—"the people inhabiting the country called Biarmaland, on the shores of the White Sea, east of the Dwina."—*Thorpe*.

"Tháera Ter-Finna land,"—"the country between the northern point of the Bothnian Gulf and the North Cape."—*Thorpe*.

"Syfan elna lange," *seven ells long*. See Gram. § 437.

"Forðhæm hý fōth ðhá wildan deóras mid," *because they take the wild deer with them*.

"Eall ðhaet his man oththe ettan oththe érian maeg," complete without the "áthor," accidentally omitted before the first "oththe," which is sometimes found, especially in laws, as will appear in the sequel.—"His," dependent on "eall," according to Gram. § 443.

"Thónne is tó-ernnes ðháem lande," *then is over against that land*.—Upon the principle set forth in Part I., Sec. VIII., § 1 and § 24, we ought to have the Gen. here with "tó-ernnes," but this is an instance in which the exception only proves the rule. Compare "tó-middes eow" with "tó-middes eower," the latter construction, perhaps, being more common.

"Sciringes-heál,"—"a port of Norway," says Mr. Thorpe, "the exact position of which is unknown. Judging from the context of Oththere's narrative, it seems to lie in the Skager Rack, near the Fiord of Christiania. To the south, he tells us, lies a very broad sea, no doubt the Cattegat; on one side of which was Gotland, (Jötland, Jutland,) and then Sillende, (Seeland). Sailing from Sciringes-heal to Sleswig, (aet Haethum), Oththere had, as he tells us, Denmark on his left, by which denomination he undoubtedly means Skaane, (Scania), and Halland, the early seat of the Danes, and which constituted a part of the modern kingdom of Denmark till 1658. Then, two days before his arrival at Sleswig, taking a westerly course, he had Gotland (Jutland) on his right. From the mention of islands on his left, it

would seem that he sailed between Meen and Seeland. Prof. Dahmann supposes, erroneously I think, that Ohthere sailed through the Great Belt."

"Hálgo-land,"—"an ancient division of Norway, nearly corresponding apparently with the present Norrland."—*Thorpe*.

"Aet-Haethum,"—see preceding note.

"Gotland,"—see the same.

"And hýrth innan Dene," *and is in subjection to the Dene*—See, also, below, "in Dena-mearc hýrath," which, in Wulfstán's Narrative, has "hýrath tó Dene-mearcan" as its equivalent.

WULFSTAN'S NARRATIVE.

"Trúso,"—"a town on the border of the mere or lake from which the river Ilfing (Elbing) flows in its course towards Elbing."—*Thorpe*

"Langa-land," *Langeland*,—"one of the Danish isles in the Baltic, lying between Fyen (Fionia) and Laaland."—*Thorpe*.

"Scón-eg," *Skåne*, the ancient *Scania*.

"Burgenda-land," *Bornholm*.

"Blecing-ég," *Bleking*, in Sweden.

"Meore,"—"a place on the west coast of Sweden."—*Thorpe*.

"Eów-land," *Oeland*, an island lying off the east coast of Sweden.

"Goth-land," here evidently the island of that name, and not "Gotland," or *Jutland*, mentioned in Ohthere's Narrative.

"Oth Wisle-muthan," *unto the mouth of the Vistula*.—"That branch of the Vistula, which, after receiving the Elbing, flows into the sea at Danzig."—*Thorpe*.

"Wit-land,"—"the country bordering on the east bank of the Vistula."—*Thorpe*.

"Tó Estum," *to the Estas*, or *Osti*,—"the Osterlings of modern times. They dwelt on the shores of the Baltic, to the east of the Vistula."—*Thorpe*. Their country is here termed "Eástland." See below.

"In Est-mére," *in the Est-mere*,—"the Frische Haff, or lake, into which flows one of the branches of the Vistula."—*Thorpe*.

"Thónne ríðeth aelc his wéges," *then rides each one his own way*.—"Wéges," the Gen., according to Gram. § 439.

"Thaes deadan mannes inne," *in the dead man's house*.—"Inne," either the Gen. or the Dat., according to Gram. § 439.

"Neár setle," *nearer the setting*.

"Baleáris thá tú ígland," *as to the two Balearic isles*, perhaps alluding to the two principal ones.—"Baleáris," here in apposition with

"ígländ." For the construction of the whole clause, see Part I., Sec XI., § 98.

THE DEATH OF CYRUS.

"Nembrath se eut," *Nimrod, the giant.*

"Gelfce and," we may say, *as if:*

"Se Litha cyning," *the king of the Lydians.*

CAESAR AND POMPEY.

"Caíuse Julíuse,"—vernacular Datives.

"The mau hæet Welinga-ford," *which they call Wallingford.*

"On Silomone thám lande," *in the land of Salmo.*

"Hwaet thaes ealles wæs," *how much of all that there was.*

"Fór on Ispanfe, thaer Pompeíus legíon wáeron," *went into Spain, where Pompey's legions were.*—"Ispanfe," like "Gallíe," terminating in *e* instead of *a*, and here in the Acc. undeclined; Gram. § 50.—"Thaer," *where*, as always when following a noun of place, and not at the beginning of the sentence.—"Legíon," here the Nom. plural.

"Thaer his Pompeíus . . . onbád," *where Pompey awaited him.*—

"His," the Gen., governed by "onbád," according to Gram. § 448.

"And his folces feala," *and many of his people.*—"Folces," the Gen. sing., and governed by "feala," according to Gram. § 445, because as a noun of multitude, it expresses plurality.

XIII. SELECTIONS FROM KING ALFRED'S BOETHIUS, "DE CONSOLATIONE PHILOSOPHIAE."

PROLOGUE.

The *Meters of Boethius* was one of the most popular compositions of the Middle Ages, and was translated into various languages of Europe. In making the Anglo-Saxon version, Alfred is said to have had the assistance of "his chosen friend," Bishop Asser, who glossed the more difficult passages for him, an aid which he seems to have received in all his translations from the Latin, as well from him as from Archbishop Plegmund, and his "mass-priests, Grimbold and John." In this work, which afforded him a favorable opportunity, Alfred shows the philosophical turn of his mind, as he has very often introduced moral and other reflections of his own. Perhaps it was the desperate condition of his own fortunes, and of those of his people, at

one time, which made him dwell, as it appears, with so much pleasure upon the consoling sentiments that Boethius in his fallen estate had offered to himself.

To Alfred has also been attributed the Anglo-Saxon metrical version of Boethius; but although he was from childhood an ardent admirer of the vernacular poetry, still there is no evidence that he ever attempted verse himself. The "prosaic verses" which pass under his name are unworthy of his pen, besides other points of evidence against the supposition. They were probably made "by some obscure writer of the tenth century."¹

Our text is that given by Cardale,² with some few changes and emendations. But besides the analogical and uniform accentuation adopted, we have rejected the old punctuation, employing the points now in use, and conformably to what we conceived to be the sense of the passage in every case.

CHAP. I.

This chapter forms the Introduction to Boethius by Alfred himself.

"Of Sciththía-máegthe," *from the country of Scythia.*

"Raedgota and Eallerica," probably for "Raed-gód," and "Eall-ric," the latter formed like "Theódric" below. Their present forms, with the exception of retaining the *t* in the former, would not be justified even according to the Gothic.

"Se Theódric wáes Amulinga," *that Theódric was one of the Amulings.*—"Wáes Amulinga," we may say, *belonged to the Amulings.* Compare Part I., Sec. XI., § 138, and with regard to the form, Part II., Article VIII., 1, with Gram. § 75, Note 1.

¹ Upon this subject Mr. Wright says,—“Several reasons combine in making us believe that these were not written by Alfred: they are little more than a transposition of the words of his own prose, with here and there a few additions and alterations in order to make alliteration: the compiler has shown his want of skill on many occasions: he has, on the one hand, turned into metre both Alfred's preface (or at least imitated it) and his introductory chapter, which certainly had no claim to that honor; whilst, on the other hand, he has overlooked entirely three of the metres, which appear to have escaped his eye as they lay buried among King Alfred's prose. The only manuscript containing this metrical version which has yet been met with, appears, from the fragments of it preserved from the fire which endangered the whole Cottonian Library, to have been written in the tenth century.”—Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 57. London, 1842.

² “King Alfred's Anglo-Saxon Version of Boethius, ‘De Consolatione Philosophiae,’ with an English Translation and Notes, by J. S. Cardale.” London, 1839.

"Swá-~~thaet~~ hí móston heora eald-rihta wyrthe beón," *in order that they might enjoy their former rights*, says Mr. Cardale.—"Wyrthe beón," lit. *be worthy*, i. e. be worthy of them by rising to their former pre-eminence.

CHAP. III.

"With his bewende," *turned towards him*, sc. "Wísdom," who is here styled the Mind's "foster-modor;" and also, its "ágne modor." And again in this same chapter, we have the pronoun "he" representing both "se Wísdom" and "seó Gesceádwísnes." These peculiarities, or rather inconsistencies in Alfred's manner, will be observed.

CHAP. VIII.

"Mid ~~thaes~~ láthes sáro"—with "láthes" dependent on "sáro," which is here either the Dat., or the Old Ablative.

"~~Thínre~~ unrihtwísnesse"—the Dat. or Abl., according to Gram. § 441.

"Me wære áer leóf ~~thonne~~ cuth," *wert dear to me before known*.

"Hwaet syndon ~~thá~~ woruld-saeltha othres," *what other are those worldly riches?*—"Othres," the Gen., governed by "hwaet," according to Gram. § 443.

CHAP. IX.

"Súthan-westan wind," a *wind from the southwest*.—"Súthan-westan," for "súth-westan," the more usual formation in such cases, and according to Part I., Sec. VII., § 17.

CHAP. XII.

"~~Theáh-the~~ se . . . him on-bláwe," *though the wind of troubles . . . should blow on him*.—It will be observed that in this sentence "on-bláwe" is also predicated of "gýmen ~~thissa~~ woruld-saeltha," unless we render "and" by 'even,' making the latter clause explanatory of the former.

CHAP. XXIII.

"Hwaene áer," a *little before*.—"Hwaene," here as the Acc. feminine of "hwon," (Gloss. *sub voc.*), agreeing with "hwíle," understood. So in the preceding chapter, "áene," *once*, i. e. "áene hwíle," *one time*, according to Gram. § 438.

CHAP. XXV.

"Ac aelc gesceaft hwearfath on hire-selfre," *but every creature turns in itself*.—"Hire-selfre," feminine, while a few lines before, "gesceaft" is represented by "hit," neuter.

"~~The~~ him gecynde bíth," *to which it is ordained by nature*.—"The him,"—see Gram. § 431.

XIV. KING ALFRED'S EPISTLE TO BISHOP WULFSIGE.

PROLOGUE.

We have so termed this production of Alfred's pen, although it is really given as the Preface, or rather Introduction to the *Pastorale* of Pope St. Gregory, which he translated for the use of the clergy of his realm, addressing a copy to each of his bishops, that sent to Bishop Wulfsige being the one from which our text has been taken. Three of them are said to be still preserved, "one as clean and fresh in appearance, as when it came from the hands of Alfred's scribe."¹ As a specimen of Anglo-Saxon composition, perhaps there is none finer than this, while the noble sentiments which it contains, place the character and intellect of its royal author in a most favorable light. About it is an air of true excellence of soul.

The caption thus reads: "This is seó Fore-spraec hú S. Gregoríus thás boc gedáhte, the man *Pastoralem* nemneth," *This is the Introduction how St. Gregory made this book, which they call Pastoralis.*

"Aelfred, Cyning . . . freóndlice," *Alfred, King, ordereth greeting unto Wulfsige, Bishop, his worthy, in an affectionate and friendly manner.*—"Bisceope, his worthum," i. e. *his worthy bishop.*

"And the cythan háte," *and I bid thee know.* Observe the change of address.

"Innan borde," *at home*, lit. *within board*, or, *within border*. So below, "út on borde," *abroad*, i. e. 'out of the country, within the borders of another.' Also, observe the difference between "út" and "úte" in the next line; in other words, the difference of signification between the adverb in the Acc. and in the Ablative.

"On steal," lit. *in stall.*—The Acc. here used idiomatically for the Dative.

"The thissa woruld-thinga to thám ge-aemtige," *who pourest out to them of these worldly things.*—"Woruld-thinga," the Gen., governed by a noun understood, denoting *part*, or *portion*, or, possibly, by the Indef. numeral "sum;" Part I., Sec. V., § 25. The idiom still retained in English, as *he eat of them*, i. e. *he eat a part of them, or some of them.*

¹ See Wright's *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 394. London. 1842; and for the Epistle itself, pp. 397-400. We here take occasion to recommend the foregoing work to every student of Anglo-Saxon.

"And *thá béc be-fullan ealle geleorned hæfdon*," and who had learned all those books in a thorough manner.—"Be-fullan," lit. in full; and observe that "fullan" is not the definite state, but standing for "fullon," i. e. "fullum." Such forms will be found of frequent recurrence in the sequel.

"On Angel-cynne *freóra manna*," in the *Angle stock of free men*.—Observe the title which Alfred gives his subjects. The declaration, or sentiment, is one worthy of his name and character, and points to the original relation which the "cyning," or king, bore to his people among the Teutonic nations, "cyning" being no other than "cyn-ing," the son of the nation, (Gloss. *sub voc.*).

"*Thá-hwile-the hí nánre othre nóte ne maegon*," whilst they may be in no other employment, i. e. whilst they can employ themselves on nothing else.—"Nóte," perhaps here the Ablative.

XV. SELECTIONS FROM A POPULAR TREATISE UPON ASTRO-NOMICAL PHENOMENA.

PROLOGUE.

"To some scholar of the tenth century," says Mr. Wright,¹ "we owe a comprehensive treatise in the Anglo-Saxon language, on the principal astronomical phenomena, designedly explained in a simple manner, and calculated for the level of ordinary capacities. From the numerous copies which still remain of this work, we may conclude that it was extremely popular in its day. Yet it has hitherto been scarcely noticed by modern scholars, and indeed, it is not unfrequently found buried among collections on the computus, so as very easily to escape attention. This tract gives us a very fair, and on the whole a very favorable view of the popular science of the period when, among the Anglo-Saxons, knowledge was in such treatises diffused among the many, instead of being restricted in a learned language to the few." Our Selections consist of a few extracts made by that gentleman from a MS. "which seems to have been written for the use of nuns," to employ his own words.

"*Middan-geard is gehátan eall thæt binnan thám firmamentum is*," all that is within the firmament is called MIDDAN-GEARD.—

¹ *Biographia Britannica Literaria, Anglo-Saxon Period*, p. 86. London, 1842.

"Middan-geard," a name owing its origin to the mythological ideas of the Anglo-Saxons in their early state, and the source of the Old English "middle-earth," and "mid-earth." For its composition, see *Gloss. sub voc.*

"The spherical form of our earth," says Mr. Wright, "was universally acknowledged, although it was erroneously placed in the centre of the system. An early writer in Latin compares the universe to an egg, in which the earth is the yolk, with the sea surrounding it resembling the white of the egg, while the firmament, supposed to be enclosed in fire, is the shell. It is doubtful, however, if it were not the most common impression that this round mass on which we live swam in the water, that the part we inhabit and know was a small portion of the surface which stood above the waves, and that the sun dived into the ocean each evening, and arose out of it on the following morn."

And again, says the same author, in a note to the foregoing, "In an English poem of the thirteenth century, in MS. Harl. 2277, fol. 133, we have the following definition of the earth,—

"Urthe is amide the see, a lute (*little*) bal and round."

"*Firmamentum* is theos roderlice heofen," the *firmament* is this *ethereal heaven*.—Observe that the author makes "heofen" feminine, and analogically also "*firmamentum*," as in the next passage.

XVI. RECIPIES.

PROLOGUE.

"We find amongst Anglo-Saxon manuscripts," says Mr. Wright, "several medical works and collections of receipts, which are interesting to us not only for the light they throw upon the early history of medicine in our island, but also because they make us acquainted with the classes of diseases chiefly prevalent among the Anglo-Saxons, and thus illustrate collaterally the state of society in general. This class of works, indeed, forms rather an important part of the remains of the literature of these early ages, and deserves more attention than has been hitherto bestowed upon it. Among the manuscripts in the British Museum, which are commonly quoted as the Royal Manuscripts, and which were formerly kept at St. James's Palace, we find a very curious book on medicine, splendidly written in the Anglo-Saxon language, apparently of the earlier part of the tenth century, and probably at that time the property of a physician of some emi-

nence." It is from this book that our Selections, among others not here given, have been made.

"Genim faet full grénre rúdan leáfa," *take a vesselful of the leaves of green rue.*—"Full," agreeing with "faet," and governing "leáfa."

"Dó aeges thaet hwíte to," *add the white of an egg.*—"Dó . . . to," lit. *do, or, put to.*

"Awríth swithe wel neahterne," *bind it up well towards night.*—"Neahterne," an unusual form, and such we conceive to be its meaning. Dr. Bosworth says "neah-érne," for "neaht áerne," *the night before*, (*Dict. of the Anglo-Saxon Lang.*), and Mr. Wright renders it in this place, '*at night*,' which does not correspond with its composition. See Gloss. *sub voc.*

"Genim streáw-berian, wísan nithe-wearde," *take the lower parts of strawberry-plants.* Such appears to be the true meaning of this clause, as "wísan nithe-wearde" can be no other than the Nom. plural, unless the writer has taken "wísan" as masculine or neuter, and has reference to a superstitious manner of gathering the plant. In that case, "wísan" would be in the Ablative singular.

"And singe ðhone sealm, *Beati immaculati*," and *sing the psalm*, '*Beati immaculati*,' i. e. the psalm commencing with those words; and so in other instances of the kind.

"Geséne híc," *say them distinctly, or perhaps, loudly.*

XVII. THE BETONY.

PROLOGUE.

"The book," says Mr. Wright, "which seems to have exerted the greatest influence on the science of medicine among the Anglo-Saxons, was a Latin herbal published under the name of Apuleius, and containing, as it was pretended, the doctrines taught to Achilles by Chiron the Centaur. This spurious treatise, with a tract attributed to Antonius Musa on the virtues of the herb betony, and another bearing the

¹ *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 96, 97. London, 1849.

title of *Medicina Animalium*, and the name of Sextus Philosophus, formed in an old Anglo-Saxon translation, of which several copies are still extant, the popular text-book among the old physicians. We may cite, as a fair specimen of the character of this herbal, the account of the herb betony, which is almost a literal version from Antonius Musa.”

“With unhirum niht-gengum, and with egeslicum gesiðthum and swefnum,” *against monstrous night-wanderers, and against frightful visions and dreams.*—“Niht-gengum,” perhaps *nightmares*.

“And hyre byrig,” *and taste it, i. e. take it in small quantities.*

XVIII. THE MANDRAKE.

PROLOGUE.

This piece, which is of a character with the preceding, we have taken from Thorpe's *Analecta Anglo-Saxonica*, in which it is introduced as from the Cottonian MS. “It affords,” says Mr. T., “a striking instance of the ‘wisdom of our forefathers;’” but perhaps “wisdom” equally “striking” may be found among the descendants of those same “forefathers,” in our enlightened nineteenth century, both in this country and in Great Britain.

In all ages and in every country, we find superstitious notions attached to the mandrake,—in periods not far removed from the world's prime, and in later times,—but it was reserved for the Anglo-Saxon to find out the only *wholesome* way of separating the said plant from its mother earth, as will be clearly seen.

“Thá thú scealt thyssum geméte niman,” *which thou shalt take in this manner.*

“Nim thóune thaene oðerne ende, and gewrith to ánes hundes swyran,” *take then the other end, and bind it to a dog's tail.*—“In the Cottonian manuscript,” says Mr. T., “is an illumination, representing a dog in the act of drawing the plant out of the earth, according to the method laid down in the text.”

¹ *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 95, 96. London, 1842.

**XIX. A SPELL TO RESTORE FERTILITY TO LAND RENDERED
STERILE BY SORCERY.**

PROLOGUE.

This piece of superstition we have taken from the Praxis appended to Rask's Grammar of the Anglo-Saxon Language, collated with the same as given by Mr. Thorpe. It is an "interesting" relic of other times.

"Hér ys seó bót," *here is the remedy.*

"Feower tyrf," *four pieces of turf.*

"Bútan glappan ánon," *except burs alone.*

"Crístes-mæel . . . neothe-weardne,"—the latter word in agreement with the former, and not an adverb.

"Arena ic me bidde," *mercies I pray me.*—"Arena," the Gen. plural of "ár."

"Bidde ic ðhone Mæran," *pray I the Exalted One.*

"And ðhá sóthan . . . Sancta-Márian," *and the true . . . St. Mary.*—Observe that "Sancta" is undeclined, as it forms a compound with "María." So in almost every instance, as again below.

"Tóthum ontýnan," *utter, or declare, lit. open with the teeth—dentibus aperire.*—Thorpe.

"Us tó woruld-nýtte," *unto us for worldly use.*

"Þæt se hæfde áre," *that he might have substance.*

"Drihtnes ðhances," *for the sake of the Lord.*

"Sun-ganges," *towards the sunset*—the Gen., according to Gram. § 439.

"Aþhenedon earmon," *with outstretched arms.*—Old forms.

"Erce . . . modor," *arch, arch, arch—Mother of earth.* But as Mr. Thorpe remarks, "who is 'eorthan modor,' to whom this title is given?" Perhaps we ought to read "eorth-modor," *earth-mother*, as this part of the petition appears to be addressed to the "Alwalda" in behalf of the soil.

In the place of the asterisks which we have introduced after "And ehniedra," Rask and Thorpe both have words which are evidently errors of transcription. Those which are genuine Anglo-Saxon do not make sense in the connection. The readings which follow we submit to the critic.

"Ge-unne him," *grant unto him, sc. who owns the land.* The petition is here changed in its object.

"Geond land sáwen," *sown through the land.*—"Sáwen," agreeing with "gehwyrc."

"Thæt ne sý nán tó-þæs cwíðol wíf," *that no woman be evil-tongued to that degree.*

"Þæs háligan noman," *of, or, by the holy name.*

XX. DECLARATIONS.

This has been taken from the Praxis appended to Raak's Grammar of the Anglo-Saxon Language. The date, A. D. 960.

"Hit . . . anwedde," *it happened that her father borrowed thirty pounds from Góda, and delivered unto him that land in pledge for the money.*—"Púnda," i. e. pounds' weight of silver, each divided into 12½ "scillingas." See "Aethelbirhtes Dómas."

"Nolde . . . tó wíge faran mid nanes mannes sceatte unagifnum," *was unwilling to go to war with any man's treasure unreturned.*

"And heó þæs áth laedde on ealre ðeóde gewitnesse tó Aeglesforda," *and she made oath to that in the presence of all the "ðeod" at Aylesford.*—"On . . . gewitnesse," strictly, *with the witnessing, or, under the testimony.*

"Bé þrítettig púnda áthe," as it reads, must have reference to the quality of the oath, in which the Anglo-Saxons appear to have made a distinction, as will be seen in the sequel of this volume.

"Aer hire frýnd fundon aet Eádwearde, Cynges," *ere her friends obtained from Edward, King.*—The Edward here mentioned was Edward the Elder, who was married three times—1st, to Eguina, mother of Aethelstán, who died A. D. 940; 2d, to Elfida, who had no son; and 3d, to Eádgifu, mother of Edmund and Edred. The Edwíg, or Edwy, and Edgár introduced in the sequel were sons of Edmund, the former of whom died A. D. 959. Eádgifu's death occurred in A. D. 963.

"Unnendre handa," *voluntarily, lit. with a giving hand—"donante manu."*

"Ufenan þæt," *besides that.*

"For borenne and unborenne," *for born and unborn.*—These forms as they stand, the Acc. sing. masculine.

"Aet Hamme with Læwe," *at Ham near Lewes.*

II.

From Ebeling's *Angelsächsisches Lesebuch*, where the text is found equally corrupt as that of the "De Sanctis in Anglia Sepultis." We have here offered it restored.

"And elles for Godes ege ne dorste," and for fear of God, durst not proceed in any other way.—"Elles," the Gen. singular of "ell," (Gloss. *sub voc.*), and the origin of 'else' in English; here in the place of the Dat. or Abl., according to Gram. § 441. The word is seldom found uncompounded, except in the form here appearing.

"Ge on tåle ge of tåle," i. e. both to bring charges and to repel them, lit. *both in accusation and from accusation.*

"Eall seó duguth," all the nobility and gentry, we may say.

"Thæs tråwan," in pledge of that.

"Wulfstån aet Sealtwuda," Wulfstån at Saltwood.—See Gram. § 76. Note 1.

III.

From the same source as II., with corresponding emendations.

"And thaet he læc on håle tungan," and as to that he lied in whole tongue.—"On håle tungan," i. e. escaping the punishment which his falsehood merited, "håle" being used here in the sense of 'safe.'

"Bútan he hwaet aet him ge-eárnode," i. e. without his having deserved any thing of the kind at his hands.

"Thá oferbád Aelféh thaene bróthor, and feng tó his læne," then survived Aelféh the brother, and succeeded to his portion.

"Bútan witena dóme," without the decision of the WITAN.

"And thær wæs gód eáca, ten hund manna the thaene áth seal-don," and a good addition to those already mentioned was there, ten hundred men who administered the oath.—The number of persons who were accustomed to assemble for the adjudication of such cases will have been observed.

XXI. FORMS OF OATHS.

From the Ancient Laws and Institutes of England, as published under the direction of the Commissioners on the Public Records of Great Britain.¹ No particular date can be assigned to these Formu-

¹ "Ancient Laws and Institutes of England: comprising Laws enacted under the Anglo-Saxon Kings, from Aethelbirt to Cnut, with an English Translation

lae, and it is probable—almost certain, indeed, from the internal evidence afforded—that they belong to different ages.

“Willes ne ge-wealdes, wordes ne weorces,” *by will nor by force, by word nor by work*.—The rhythmical quantity and alliteration pervading these formulae, will be observed. “The use of this kind of alliteration,” says Mr. Thorpe, “in early laws and judicial documents, was common to all the Germanic and Scandinavian nations.”¹

“And swá ic hit týme,” *and as I vouch it to warranty*.—“Here the oath is accommodated to the various circumstances under which the defendant denies the charge.”—*Thorpe*.

“Aet thære tithlan the N. me tith,” *of the charge of which N. accuses me*.

“Maesse-preostas áth, and woruld-thegenes, is on Engla-láge ge-teald efendýre,” *a mass-priest's oath, and a secular thane's, are reckoned of equal value in the law of the Angles*.—“On Engla-láge,” perhaps, in the law of the Anglo-Saxons in general.—The great principle that will be found to pervade the laws of the Anglo-Saxons, as of all the ancient Teutonic peoples, is the valuation of every man, or of every class of men, and the imposition of fines and other penalties when those fines could not be met, in accordance with the same. The valuation in every case was grounded upon rank, station, and other adventitious circumstances. See, besides the sequel in this place, the “Selections from the Anglo-Saxon Laws,” *passim*, with the article “Concerning Ranks.”

“Twelf-hundes mannes áth forstent VI. ceorla áth,” *a “twelf-hund” man's oath stands for the oath of six “ceorls*.—The “twelf-hund” man was he who, in law, was valued at twelve hundred “scillingas,” or *shillings*.

of the Saxon; the Laws called Edward the Confessor's; the Laws of William the Conqueror, and those ascribed to Henry the First; also Monumenta Ecclesiastica Anglicana, from the 7th to the 10th century, and the Ancient Latin Version of the Anglo-Saxon Laws, with a Compendious Glossary. Printed by command of his late Majesty, King William IV., under the direction of the Commissioners of the Public Records of the Kingdom”—Vol. I., pp. 178–185. London, 1840.

¹ *Ibid.*, Vol. I., p. 179

"Gif man ðhōne twelf-hundan mann wrecan sceolde," *if one should avenge the "twelf-hund" man.*—"Twelf-hundan," here in the definite state.

"And his wér-gyld biþ syx ceorla wér-gyld," *and his "wér-gyld" will be the "wér-gyld" of six "ceorls."*—"Wér-gyld," *the fine for slaying a man.* As we have said, every man was valued at a certain sum, and that valuation was termed his "wér;" the "wér-gyld," therefore, was the amount paid to his family or relations by any one who took his life, or which he was obliged to pay himself under certain circumstances. "The 'wér,'" says Dr. Bosworth, "was the penalty by which his safety was guarded, and his crimes prevented or punished. If he violated certain laws, it was his legal mulct; if he were himself attacked, it was the penalty inflicted on others. Hence it became the measure and mark of a man's personal rank and consequence, because its amount was exactly regulated by his condition in life."—Dr. Bosworth, *Dict. of the Anglo-Saxon Language*. Mr. Thorpe would make no distinction between "wér-gyld" and "wér."

"And naefre ðhē myntan," *and never for thee will design.*—"Myntan," here governed by "wille" understood.

"Wudes ne feldes, landes ne strandes, wealdes ne waeteres," *by wood nor by field, by land nor by strand, by weald nor by water.*—These Genitives are according to Gram. § 439.

"Bútan ðhaet laeste," *without the least reservation, supposing a noun of the kind to be understood, if the full idea is not implied in "ðhaet laeste" alone.* Mr. Thorpe has it, '*but that will maintain,*' reading "laeste" as "láeste," with "ic" understood, or rather carried forward, but observes: "I offer my version of these words with much hesitation; 'bútan,' although our *but* be derived from it, occurring rarely in that acceptance in Anglo-Saxon. An authority, however, for giving it that signification in the present instance, is found in Boethius, III. 1: 'búton ic wát,' *but I know.* Mr. Price's version was, 'except that last,' which besides being apparently void of meaning, requires that 'bútan' should govern an Accusative case, (ðhaet), instead of its constant Dative." We think it will have appeared, however, that "bútan," or "búton," used in its stead, may govern the Accusative. Compare "búton ðhōne Hælend-sylfne"—Matt. 27: 4.

"Oththou . . . oththon,"—these forms, apparently Old Ablatives in the plural, would tend to show that "oththe" was no other than the same case singular. See Gloss. *sub vocibus*.

XXII. WILLS.

PROLOGUE.

These Wills, in the absence of others which it was intended to introduce in this work, have been taken from Thorpe's *Analecta Anglo-Saxonica*, where they appear in the dialect of East-Anglia,¹ and in that dialect as specimens of incorrect language. As we wished to exclude every thing that was not pure Saxon from these Selections, we thought it better to make in them such orthographical and etymological changes as would comport with that object. How far we have succeeded in this instance, we leave it to others to judge. In the forms of some proper names we may be mistaken, but we believe them to be generally correct, or at least, allowable.

I.

• The will of Aelfric, bishop of Elmham, unwitnessed, if complete.

“Thá míne stiwardas witon,” *whom my stewards may know.*

“And recne man Iuncere Brúne,” *and let them pay out to Younker Brún.*—The Anglo-Saxon “Iuncer,” Mr. Thorpe thinks, is used like the German “Junker,” meaning a *young nobleman*, and so we have rendered it.

II.

The will of Lufa, an East-Anglican lady, with a codicil. The will itself closes abruptly, if complete, while the codicil, from the orthography, would seem to have been written by a different person.

“*Ancilla Domini*,” corresponding to “Godes thiwen” in the codicil.

“CXX aelmes hláfa,”—in the place of these words, which appear at the foot, but above the names of the witnesses, we have an *edh* in the text. They would seem to have been left out by the scribe, or afterwards added as another provision, which is a charitable one. The *edh* was probably intended as a reference.

¹ Of the East-Anglian dialect,” says Mr. Thorpe, “the most remarkable deviations are, *b* for *f*, as *ob* for *of*, *libgende*, *lifgende*, *hiabendlic* for *heofenlic*; *e* for *ae*, as *thet* for *thæt*; *ae* for *e*, as *woel* for *wel*; *u* for *w* and *b*, as *swin* for *win*, *uene ualete* for *hene ualete*; *i* for *e*, and *a* for *o*, as *sia* for *seo*, *wiaruld* for *wearuld*; *l* for *hl*, as *laford* for *hlaford*; *i* for *ge-*, prefix.”

"*Uene ualetē*,"—these words we have left unchanged in orthography. The euphony of the closing period will be observed.

XXIII. CONCERNING RANKS.

From the *Ancient Laws and Institutes of England*, Vol. I., pp. 190–193.

"And *thā wæron theód-witan weorthscipes wyrthe*," and then were the counsellors of the nation worthy of worship.—"The books," says Mr. Thorpe, "speak of three kinds of 'witan': 'theód-witan,' 'leód-witan,' and 'scír-witan.' The first two, perhaps, were identical, and may have meant the members of the king's court, and consequently of the 'witena-gemót,' in contradistinction to the 'scír-witan,' or the members of the county court. But the distinction was one of office rather than of rank, since the members of the 'witena-gemót' sate in the 'scír-gemót' of their respective counties."

"*Bé his craefte*," by his own means.—"It is possible," says Mr. Thorpe, "that 'craeft' may here, as at the present day, signify, 'a vessel.' In the beautiful metrical 'Legend of St. Andrew,' it occurs in that sense, in the following passage:

| | |
|------------------------|----------------------------|
| Fareth fámg-heals, | Fareth the foamy-neck, |
| Fugole gelficost, | To a bird most like, |
| Glíðeth on geofone; | It glideth on ocean; |
| Ic georne wát, | I well know, |
| Thæt ic æfre ne geseáh | That I never saw, |
| Ofer yth-láfe, | Over the smoothened waves, |
| On sáo leodan, | On the sea sailing, |
| Syllicran craeft. | A craft more wonderful. |

See Cooper's Report, App. B., p. 59."

XXIV. SELECTIONS FROM THE ANGLO-SAXON LAWS, CIVIL AND ECCLESIASTICAL.

From the *Ancient Laws and Institutes of England*,¹ as already quoted. Vol. I., pp. 2–489.

¹ "In adopting the indefinite title of *ANCIENT LAWS AND INSTITUTES OF ENGLAND*," says Mr. Thorpe, "I have been influenced by the consideration, that what we now possess of Anglo-Saxon Law is but a portion of what once exist-

"**ÆTHELMERITES DOMAS,**"¹ the DOOMS OF ÆTHELBERT.—"**Dómas,**" *decisions, adjudged cases, or precedents*, and as such distinguished from "*asetnyssa,*" *statutes* to meet cases that might arise, and "*æ,*" *the customary, or common law*. Of the last the Anglo-Saxons, as all

ed, and, therefore, without claim to the title of *The Anglo-Saxon Laws*, which has usually been bestowed on it. Of the laws and kindred documents no longer extant, the names of some, together with fragments worked into other codes, have been transmitted to us; such as the Mercian Laws of Offa, from which Alfred, in framing his body of laws, selected such portions as were suitable to his purpose; the South Anglian Laws, the Frith-gewritu, &c. At the same time, we ought not, perhaps, to suppose that, among our Saxon forefathers, any more than among ourselves, there ever existed a complete *Corpus Juris Anglici*, but that theirs was also a Customary or Common Law; and that what we still possess, and also the portion that has perished, were either the records of decisions to serve as precedents for the future, or enactments passed in the '*Witena-gemóts*' for the repeal, confirmation, amendment, or completion of the law as it then stood.

"A glance at the laws themselves, though more particularly at those of the Kentish kings, in which cases are to be found, the occurrence of which no human foresight could ever have contemplated, must tend to confirm the former of these suppositions, and a support to the latter will be found in the preamble to many of the others.

"To many the question will here present itself: whence did the earlier of these institutes originate? for, if brought by our forefathers from their German home, we ought apparently to give them credit for a degree of civilization beyond that usually ascribed to them. Their original institutes were, however, but scanty, consisting, probably, in little beyond that portion of the laws of Ethelbert which contains the penalties for wounds and other bodily injuries; and which, with such modifications as time, place, and other circumstances may have produced, were common to all the kindred nations of Northern Germany. It is, moreover, observable, that the nations nearest of kin to the Angles and Saxons, in this chapter coincide with them the most closely.

"Besides the portion brought over by the Saxons, Angles, Jutes, and perhaps Frisians, and the records of adjudged cases or sentences passed, the Church, from the earliest period, furnished its full portion to the codes of our simple forefathers; the first enactment of the first Christian king being, that for the property of God and of the church (if stolen) twelve-fold compensation be made. If, therefore, from the laws before us we extract all reenactments, and all matters purely ecclesiastical, all cases recorded as precedents for the future, probably immediately after their decision, and all exhortatory matter, the remainder will probably consist of the few primitive institutes by which the various tribes were ruled before their establishment in this country."—*Preface*, pp. viii-ix.

¹ "The Laws of the Kentish kings are known to us only from one manuscript,—the *Textus Roffensis*, preserved in the library of the Dean and Chapter of Rochester, compiled under Ernulf, bishop of that see, from 1115 to 1125. That these laws have descended to us in their primitive state it would be unreasonable to suppose; at the same time, I am inclined to the belief

the Teutonic peoples, were very tenacious, yielding many points that it embraced only to the modifying influences of Christianity.—Aethelbirht, or Ethelbert, as the name is commonly written, was king of Kent, and fourth in descent from Hengist. He commenced his reign in A. D. 560, was baptized by Augustine in A. D. 597, and died in A. D. 616. See Introduction, § 70 and § 71, and *Natale Sancti Gregorii, Papae*. The promulgation of these “*dómas*” must therefore fall after A. D. 597.

(1.) “*Godes feóh and eyrican, XII. gylde,*” the *property of God and of the church, with a twelve-fold recompense*, i. e. let compensation be made to that amount for the property of God and of the church, according to Bede, when stolen. “*Forgelde,*” or “*forgylde,*” as in (4), and elsewhere, must be understood as the verb.

“*Cyric-frith, II. gylde,*” *church-frith, with a twofold recompense*.—“*Cyric-frith,*”—“in later documents, ‘church-grith,’ the right of sanctuary and protection given to those within the precincts of the sacred edifice, any infraction of which privilege by the law here established, subjected the offender to a twofold penalty, or twice the amount of the fine payable for an invasion of the ordinary ‘frith,’ or what in modern times has been termed a breach of the peace.”

(2.) “*His leóde,*” *his people, or subjects*.—“*Leóde,*” perhaps equivalent to the “*Loudes*” of France.

“*II. bóte, and cyninge L. scillinga,*” let satisfaction be made *with a twofold “bót,” and with fifty shillings to the king*; “*gebéte,*” as in (3), being understood.—“*Bóte,*” to be understood of the compensation due to the injured party, as damages for the wrong sustained, while the penalty claimed by the crown, and which in this case is put at “*L. scillinga,*” was termed “*wíte,*” as in (9). The king could also claim “*bót*” in his personal capacity, as in (4, 5, 10, 11, 12). Both forfeitures, to borrow a quotation on this point, are thus alluded to by Tacitus: “*Pars mulctæ regi vel civitati, pars ipsi, qui vindicatur, vel propinquis ejus exsolvitur.*”—*De Germania*, c. 12.—“*L. scillinga,*” *with fifty shillings*, reference being had of course to the Kentish shilling, the value of which is not exactly known, but which, from an examination of coin belonging to those days, is supposed to have contained not much less than an ounce of pure silver. In estimating the small amount of the “*wér-gyld,*” and the like, in these laws, we

that they approach more nearly to it than is generally imagined. At all events, their language, besides exhibiting occasional archaic forms, is not that of the days of Ernulf. Of these Laws no ancient Latin version is known to be extant.”

must take into consideration the high value of money in that age. Even as far down as the 15th century, we find a king of France, Louis XI, unable to pay forty pounds except in two annual instalments.

(5.) "In cyninges tūne," perhaps, in the *king's villa*; or "tūn" may denote a residence of any sort, with its usual enclosure among the Anglo-Saxons, as among the Germanic peoples in general. "Vicos locant," says Tacitus, speaking of the Germani, "non in nostrum morem, connexis et cohaerentibus aedificiis: suam quisque domum spatio circumdat."—*De Germania*, c. 16. See also Gloss. *sub voc.*

(7.) "Meduman leód-gelde," with a moderate "leód-geld."—"Medumau," Mr. Thorpe renders as 'half,' but in (71) we have "healf" itself to express that proportion. It is here for "medumon," i. e. "medumum," and not the definite state. Such old forms will be found of frequent recurrence in these laws.—The "leód-geld," it will be observed, was the same as the "wér-geld," the two terms being, we may say, synonymous.

(8.) "Cyninges mund-byrd," the *king's* "mund-byrd," or *protection*, i. e. the violation of the same, the compensation for which was to be "L. scillinga."

(10.) "With cyninges maegden-mann," with the *king's* "maegden-mann."—"Maegden-mann," apparently a female servant of the highest order about the "cyninges tūn."

(11.) "Seó thriddle," the *third*, sc. in quality, or place.

(12.) "Cyninges fēd-esl XX. scillinga forgelde," let the *king's* "fēd-esl," if dishonored, be compensated for with twenty shillings.—"Fēd-esl," probably a *provider for the board*, a *housekeeper*, or perhaps the same as the "byrele," or *cupbearer*.

(16.) "XXX. seeatta," with thirty "scaettas,"—The "seeatt," "sceat," or "scaett," was somewhat less in value than the present English penny, containing from fifteen to twenty grains of pure silver.

(18.) "Gif man mannan waepnum bebyreth thāer ceás weorthe," if one furnish a man with weapons where there is strife.

(22.) "Aet openum graefe," at an open grave.

(28.) "Gif man inne feoh genimeth," if one take property from a dwelling.

(29.) "Gif frí-mann edor gegangeth," if a freeman pass over an enclosure, probably with hostile intent, as "gagangeth" may imply.

(30.) "Agene scaette, and unfacne feó gehwylce gylde," let compensation be made with his own money, and with any sound property whatever.—"Scaette," and "feó," here Ablatives.—"Gylde," for "forgylde."

(32.) "Gif man riht ham-scýld þurh-stinþ," *if one thrust through a lawful "ham-scýld;"* which we conceive to be the true rendering of this *locus vexatus*, explaining "ham-scýld" as a *shield*, or *protection for the under part of the knee*, with "riht" in its legitimate sense. What that "scýld" for the "ham" was, we do not know, but it is not unreasonable to suppose that something of the kind should be required to be worn among a people who, judging from their laws, were not less pugnacious than their descendants, and who appear to have been very much disposed to inflict personal injuries upon each other. Mr. Thorpe renders "riht ham-scýld," as *the right shoulder-blade*; but even admitting that "riht" in this place could be forced into a meaning which we cannot find it to have anywhere else, why should the compensation for an injury done to so important a part of the body, and one so disabling, especially in a hostile age, be left so indefinite—"mid weorþe," *duly, adequately*—while that for lesser ones and others, is specified in every case? Besides, the assumption that "ham-scýld" may denote *the shoulder-blade* seems to us to be altogether gratuitous, and in (38) we actually have a "dóm" with regard to an injury done to the shoulder.

(41.) "Gif eáre-þírel weorþeth," *if it be an ear-hole*, i. e. if the injury be done in that part of the ear. So in (45), "Gif nasu-þírel weorþeth," *if it be a nose-hole*, or *nostril*. Mr. Thorpe says, "*If an ear be pierced*," "*If the nose be pierced*;" but "þírel," in each case, is evidently combined with the word preceding it, and does not mean a hole made by force, as in (47) and (49), though it would appear to be susceptible of such a signification from (61), unless in that case "heo" should be read for "he," as representing "wúnd," or "þurh-þírel," as "þurh-þíreled." Besides, in (49) we have, "Gif þírel weorþeth," *if there be a hole*, referring to the nose, and we cannot suppose the same specification to be repeated with a different penalty annexed.

(58.) "Gif he heáhre handa dynte onféhþ," *if he receive a bruise with uplifted hand*, i. e. in warding off a blow, and perhaps on the hand, or arm. Mr. Thorpe renders "heáhre handa," *on the right hand*, and as a Scandinavian idiom; others in the sense which we have given.

(59.) "Gif dynt sweart síe búton wædum," *if a bruise be black where the body is not covered with garments*.—"Búton wædum," *lit. without the garments*.

(62.) "Gif man gegemed weorþeth," *if one be "gegemed,"* i. e. perhaps, so injured as to require the close attention of others; suppo-

sing "gegemed" to be used for "gegýmed," from "gýman," (Gloss, *sub voc.*). But the passage is a difficult one.

(63.) "Gif man ceár-wúnd síc," if one be "ceár-wúnd," perhaps merely wounded so as to cause anxiety of mind.

(73.) "Gif fri-wíf, loc-bore," if a *freewoman*, a "loc-bore."—"Loc-bore," lit. a *lock-weaver*, and it would seem, predicated of the "fri-wíf," making her the same as the "puella crinita" of the Salic Law.

(75.) "Mund thære betstan widuwan eorlcundre," here equivalent to the violation of the same, the "mund" of a woman being the sum paid to her family when she became a bride, for the transfer of the tutelage which they possessed over her to the family of her husband.

(76.) "Gif man widuwan unágne genimeth," if one carry off a widow not in his own tutelage. So Mr. Thorpe renders this passage.—"Genimeth," here with the prefix apparently in its original forcible sense. Compare "ge-yrneth." or "ge-irneth," in (17), "gegangeth," in (29), and the like elsewhere.

(77.) "Gif man maegth gebicgeth ceápe, geceápod sy, gif hit unfacne is," if one purchase a maiden with cattle, let the bargain hold good, if it is without fraud.—"Geceápod sý," lit. let it be bargained.

(79.) "Gif mid bearnum bugan wille," if she will go away with the children.

(82.) "Gif man maegth-mann nýde genimeth," if one carry off a "maegth-mann" by force.—"Maegth-mann" here may be the same as "maegden-mann" in (10).

(86.) "Ealne weorth forgelde," let him make compensation as to the whole value, *sc.* of the "esne."

"HLOTHHAERES AND EADRICES DOMAS," the DOOMS OF HLOTHHAERE AND EADRIC.—Hlothhaere ascended the throne of Kent in A. D. 673, and died in A. D. 685, it is said, of wounds received in battle against his nephew Eádríc, here mentioned, who succeeded him, but whose reign continued only a year and a half.

(1.) "Thane the síc," whoever it may be.—"Thane," an old, or a dialectic form for "thone."

"And dó thær threó man-wyrth tó," and add three "man-wyrth" thereto.—"Man-wyrth," here the plural, and a term apparently employed to express the market value of the "esne" considered as property. It was, so to speak, the servile "wér-geld," or "leód-geld."

(5.) "Gif he eft cume, stermelda secge an andweardne," if he return, let the "stermelda" denounce him before him present, i. e. as

we conceive, let the "stermelda" denounce the "fríg-mann" in the presence of the "mann" who had been stolen, and who had returned, which was to be done before witnesses. It supposes the "stermelda" to have first communicated with the "mann" on his coming back, and ascertained the name of his kidnapper. Mr. Thorpe, by a change of construction, would render the passage, "If the man return and denounce him before the 'stermelda.'" Compare the Salic Law on the subject: "Si quis servum alienum plagiaverit, id est, per circumventionem de servitio domini sui abstraxerit, et trans mare sive in quamlibet regionem ipsum duxerit et ibidem a domino suo inventus fuerit, et ipsum a quo in patria plagiatus est in mallo publico nominaverit; et tres ibidem testes dominus habere debet. Et iterum, cum servus ipse citra mare vel de qualibet regione fuerit revocatus, in altero mallo debet nominare qui eum plagiaverit, et ibidem similiter tres testes debent adesse. Ad tertium vero mallum similiter fieri debet, ut novem testes jurent, quod servum ipsum aequaliter semper super plagiatores dicere audissent." The office of the "stermelda" seems to have been nearly equivalent to that of our *commonwealth's attorney*.

"Haebbe þárá freóra rím æwda-manna," for which Mr. Thorpe suggests "haebbe þárá þhreóra sum æwda-manna;" but there seems to be a reference to a certain number of jurors, or compurgators, in this case all freemen, except perhaps the "áenne mid an áthe," *one with himself on oath*, who might be a "ceorl."

"Swá he genóh áge," *as he may possess enough*, or perhaps, *property*. So we have read for the "gono háge" of the text, which appears to be void of meaning.

"Aeghwilc mann aet þám túle þe he tó-hýre," *every man from the "tún" to which he may belong*.—"Tún" here would appear to signify more than a villa, or private residence. Mr. Thorpe renders the passage, *every man at the 'tún,'* implying that the court was to be holden at the "tún" of the kidnapper.

(6.) "Oth-þæt he X. wintra síe," *until he be ten years of age*.—"X. wintra," *lit. of ten years*, with "síe" involving the idea of *possession*; Gram. § 450.

(7.) "Láete án," *let him give it up*.—"Láete án," *lit. let him let alone*.

(8.) "And he þáne mannan móte an methle oththe an þinge," *and he cite the man to a "methel," or to a "þing"*.—The "methel" probably corresponded to *the court of a hundred* of later times, and the "þing" to *the court of ten*, or they must be considered as *Old English* terms to express the same bodies.

(10.) "Búton þám ufor leófre síe, þe þá tihltan áge," *unless a*

longer period be more desirable for him who may carry on the suit, which agrees with the strict import of the words; but Mr. Thorpe says, "*unless a longer period be desired by him who carries on the suit.*"—"Búton thám," lit. *except that*.

"Gelde thónne C. búton áthe," the text as it stands not specifying the value of the fine. If "scillinga" be understood after "C.," the letter must be changed to a smaller sum, as it would make the fine too heavy.

(12.) "Gif man othrum steóp asette," *if one remove a drinking-cup from another*; a rendering which must be regarded only as probable, as there is nothing by which the sense of the passage can be clearly determined. "Asette," though, would seem to be used with the old force of the prefix, for which compare "agefe," in (16).—"Steóp," a *drinking-cup*, the *stoup* of North Britain.

"Tháer menn drincou búton scylde an eald-riht," *where men may be drinking, according to ancient custom, without offence*. Mr. Thorpe would connect the "an eald-riht" with the verb which follows, making the *compensation* to be according to "eald-riht."

"INES DOMAS," the DOOMS OF INE, which we have changed from the common caption, "Be Ines Dómum." In one of the MSS. "Ines Asetnyssa," *Ine's Institutes*, is read, but in the "body of the work" Ina became king of Wessex in A. D. 688, succeeding Cedwalla, who resigned. After a reign of thirty-seven years he voluntarily abdicated, and retired to Rome.

"Mid láre Cénredes mínes faeder," *with the teaching of Cénred my father*.—Cénred was not king at any time, but what a document in Latin styles "Subregulus."

"And Heddes mínes biscopas," *and of Hedde my bishop*.—Hedde was bishop of Winchester from A. D. 676 to A. D. 705. He is the same mentioned in the *De Sanctis*, etc.

"And Eorcenwaldes mínes biscopas," *and of Eorcenwald my bishop*.—Eorcenwald obtained the see of London in A. D. 675.

(2.) "Gebéte he hit mid eallum thám the he áge," *let him make compensation with all that he may possess*. Mr. Thorpe thinks that by "he" the priest is intended.

(3.) "Thólie his hýde, oththe hýd-gyldes," *let him suffer in his hide, or in his "hýd-gyld."*—The "hýd-gyld" was the pecuniary commutation allowed in the case of the slave who had been sentenced to suffer in his hide.

(26.) "Be his wíte," according to his personal appearance.

(38.) "Oth-*thæt* hit gewintred *sle*," until it be of age.—The "frum-stól" in this law, which the relatives of the child were to take care of, was, we think, the "ceorl's" residence, or "seat" in general, and not merely the dwelling-house.

(43.) "Forthón *seó* aecs bith melda, nalles *theof*," because the *ax* is an informer, not a thief.—It will be observed that the rubric to this enactment is not full. In some laws of the body from which we have made our Selections, there will not unfrequently be found a variation between the rubric and the text. The duties of the transcriber and of the rubricator appear to have been distinct, nor was the work of the latter always done at the time of the former, or even in the same period.

"ÆLFRED'S DOMAS," the DOOMS OF ALFRED.—Of Alfred we have already spoken under Art. XII.

"*Íc thá Aelfred, Cyning*," I then Alfred, King. 'The close of a Preamble in which many of the Jewish laws and some of the Apostolical enactments are set forth.

(2.) "The cyninges feorm *tó-belimpe*," to which the king's purveyance is incident. Mr. Thorpe proposes to read this passage in the negative by the insertion of "*ne*."

"And naebbe his *ágne forfangen*," and let him not have prejudiced his own, i. e. property—"sæhta." But it is doubtful whether "naebbe," or "haebbe," should be read, and also whether "his" refers to the refugee, or to the person against injury from whom provision is made. Nor is the meaning of "forfangen," or "forfongen," altogether clear.

(21.) "Weorpe man *tó handa eall thæt* he him *hámes bóhte*," let them deliver up all that he has bought, and has at home.—"Weorpe *tó handa*," we may say, put in hand.—"Hámes," the Gen., according to Gram. § 439.

(42.) "Gif he wille on hand *gán*," if he be willing to deliver himself up.—"On hand *gán*," lit. go into hand.

"Mid his *hláforde*," along with his lord, i. e. in aiding, or helping to defend him.

"Oththe aet his *déhter æwum-borenre*," or with his lawfully-born daughter.—The composition of "*æwum-borenre*" will be observed.

"ÆTHELSTANES DOMAS," the DOOMS OF ÆTHELSTAN.—*Æthelstán*
36*

was the natural son of Edward the Elder, and was placed on the throne upon the death of his father, A. D. 924.

I.

(14.) "Thónne gá he to thám hatan ísene," *then let him go to the hot iron.* See iv. (7).

"Elles, to thám othrum burgum I," *besides, at the other "burhs" I, i. e. at each of them.*

IV.

(7.) "Hæte man hit oth hit hleoŵe to wylme," *let them heat it until it be low to boiling.*

"Oth thá aestemestan Collectum," *until the last Collect.* Observe that "Collectum" here is feminine. Compare "firmamentum," in Art. XV.,—"Concerning the Earth."

"Thæt inseglige man thá hand," and let it be *that they envelope the hand.*

"And sette man ofer thone thriddan daeg," *and let them postpone the examination until after the third day.*

"EADMUNDES DOMAS,"¹ the DOOMS OF EDMUND.—Edmund was brother to Aethelstán, and ascended the throne in A. D. 940. He was assassinated six years afterwards.

(1.) "Thæt he hý aester Godes rihte healdan wille," *that he will keep her according to the law of God.*

(2.) "Hwám thæt foster-leán gebyrige," *to whom the "foster-leán" may belong.*—The "foster-leán," "another name for the 'mund' of 'Aethelbirht's Dooms,'" was the money pledged to the woman's family at the time of her "bewedding," and was equivalent to a remuneration for her nurture. By this provision it was to be determined in whose "mund" she was at the time of her betrothal.

"Weddige se brýd-guma eft thaes," *again let the bridegroom give a pledge for that.*—"Thaes," the Gen., governed by "weddige," according to Gram. § 448.

(3.) "With-thám-the heó his willan geceóse," *provided she choose his will.* A provision borrowed from the oath of fealty, a *quasi* vassalage being the relation in which the wife stood to the husband among all the Teutonic peoples. See Art. XXIII.

¹ The Selections here given from Edmund's Dooms, like all other laws, constitute a chapter of the history of the times, and one by no means uninteresting.

(7.) "Thæt hý móton beón bōte nyhst," *that they may be nearest the "bót."*

(9.) "The-læs-the man eft twæme thæt man ær awōh tō-somme gedydon," *lest one afterwards doubt that they have wrongly joined them together.*—The Canons of the time forbid marriage within the seventh degree of relationship, or that of second cousin, inclusive.—"Gedydon," probably for "gedyde," as "man" requires the singular. The ancient force of the prefix in this case will be observed.

"CNUTES DOMAS," the DOOMS OF CNUT.—Cnūt, or Canute, as the name is now commonly written, king of Denmark, became monarch of all England on the death of Edmund Ironside, in A. D. 1017. His death occurred in A. D. 1035. The laws of his reign show him as possessed of a highly equitable and Christian character.

1. ECCLESIASTICAL.

(6.) "And borgian heom-sylfum with Godes ýrre," *and secure themselves against the anger of God.*—"Borgian heom-sylfum," more strictly, *make security for themselves.*

(7.) "Binnan VI. manna sib-faece," *within the relationship of six persons, i. e. within that of first cousin, inclusive.*

(14.) "Fram Saeternes-daeges nōne oth Monan-daeges lihtunge," *from the noon of Saturday unto the dawn of Monday.*

(20.) "Forþám eall thæt we æfre for riht-hláford-hylde dóth," *because all that we ever do in fidelity to our rightful lord.*—Mr. Thorpe, "*all that we ever do in just fidelity to our lord;*" but we think that we have more correctly expressed the force of the compound "riht-hláford-hylde."

(22.) "Mid-thám se-the hit inweardlice gesingth," *therewith, who inwardly sings it.*—"Inweardlice," properly "inne-weardlice."

(26.) "Bútan he elles mæge," *unless he can do otherwise.*—"Elles," lit. *in a different way*, sc. "wéges" being really understood, and according to Gram. § 441.

2. SECULAR.

(2.) "For ealles tō lytlum," *for too slight a cause; lit. for too little in every respect.*

(5.) "And dreoge."—This enactment implies that remains of heathenism were found among the Anglo-Saxons as late as the eleventh century, unless we suppose the law to be directed by Cnūt especially against some of his Danish subjects, who may have brought

heathen rites ever with them. As late as the first quarter of the eighth century, we find Wilbrord undertaking a mission to the Friesians, and throughout the ninth, the Eald-Seaxan, or Old Saxons, both now close neighbors of the Danes, were more or less pagan. In the former age, as the mission of Boniface proves, a considerable number even of the more southern Germanic peoples were still unconverted, except in part, to Christianity, and some of the specifications in this statute, as well as of others found in these Selections, indicate the worship of the same persons and objects in nature, as obtaining among all the Teutonic peoples, since we find allusions to them in the following form of abjuration used by the apostle of the Germans just mentioned, which, along with the Confession of Faith, we give as also illustrating the near relationship between the Anglo-Saxon and the Frankico-Alamannic:

THE FORM OF ABJURATION.

| | |
|---|--|
| " Forsachistu diabolae ? | Forsakest thou the devil ? |
| <i>Et resp.</i> Ec forsacho diabolae. | <i>Answ.</i> I forsake the devil. |
| End allum diabol-gelde ? | And all worship of the devil ? |
| <i>Resp.</i> End ec forsacho allom diabol-gelde. | <i>Answ.</i> And I forsake all worship of the devil. |
| End allum diabol-uuercum ? | And all works of the devil ? |
| <i>Resp.</i> End ec forsacho allom diabol-es uuercum end uuordum, thuna erende, Uuoden end Saxnote, ende alle them unholdum the hira genotas sint." | <i>Answ.</i> And I forsake all works and words of the devil, the worship of groves, Woden and Saxnote, and all the evil ones who are their companions. |

THE CONFESSION OF FAITH.

| | |
|---|---|
| "Gelobistu in Got, almehtigan Fadaer ? | Believest thou in God, the almighty Father ? |
| <i>Resp.</i> Ec gelobo in Got, almehtigan Fadaer. | <i>Answ.</i> I believe in God, the almighty Father. |
| Gelobistu in Crist, Godes Suno ? | Believest thou in Christ, the Son of God ? |
| <i>Resp.</i> Ec gelobo in Crist, Godes Suno. | <i>Answ.</i> I believe in Christ, the Son of God. |
| Gelobistu in Halogan Gast ? | Believest thou in the Holy Ghost ? |
| <i>Resp.</i> Ec gelobo in Halogan Gast." ¹ | <i>Answ.</i> I believe in the Holy Ghost. |

¹ *Biographia Britannica Literaria, Anglo-Saxon Period*, pp. 216, 217. London 1842.—With a varied translation.

(29.) "And hine his thances awég læte," *and let him go of his own accord.*—"Awég læte," lit. *let away.*

(32.) "Mearcie mau hine aet thām forman cyrre," *let them brand him the first time.*

(35.) "Oththe feorran cumen," *or one come from afar, i. e. a stranger, also expressed by "feorcund," as in "Alfredes Dómas," (20).*

"WILHELMES CYNINGES ASETNYSSA," the INSTITUTES OF KING WILLIAM.—William Duke of Normandy ascended the throne of England on the death of Harold at the battle of Hastings, in A. D. 1066.

(1.) "Gif Engliac mann beclypeth áenigne Frenciscne mann tó orneste," *if an 'Engliac-man' challenge any 'Frencisc-man' to combat.*

"For tó beónne," *for to be.*—Perhaps the first instance of the French idiom which it expresses, on record in the language.

(2.) "Láhlíene spálan," *a legal defender*—in the Latin text "*legalem defensorem.*"

(3.) "Mid unforesdan áthe"—in the Latin text, "*pleno juramento, non in verhorum observanciis.*"¹

XXV. SELECTIONS FROM THE ANGLO-SAXON INSTITUTES OF POLITY, CIVIL AND ECCLESIASTICAL.

From the Ancient Laws and Institutes of England, Vol. II., pp. 304-341.

(iv.) "And sóth is thaet ic secge; awácie se Crístendóm, sona scylfth se cynedóm," *and true is it what I say; let Christianity become weakened, and the kingdom will forthwith totter.*

XXVI. SELECTIONS FROM THE ANGLO-SAXON CANONS.

From the Ancient Laws and Institutes of England, Vol. II., pp. 244-265, and pp. 342-393.

¹ To have illustrated the preceding Laws more fully by corresponding enactments of the other Teutonic peoples, when such enactments were based upon the common law of the various divisions of the race, would have been desirable, but was forbidden by the want of space. For the same reason, as elsewhere, we have avoided the explanation of many terms which in a work of this kind ought to be treated at length; but all such will be found properly explained in the Glossary.

CANONS ENACTED UNDER KING EDGAR

(62.) "Thaet preost besaete ordál; aefre ne ge-aethe," *that a priest officiate at an ordeal; but never serve as juror.* Such we offer as the proper rendering of this passage, which is at least plausible. Mr. Thorpe says, "*that a priest engaged in litigation never be juror in an ordeal.*"

(67.) "Thónne he crisman fecce," *when he fetches the crism, sc.* from the residence of the bishop.

APPENDIX.

From the Ancient Laws and Institutes of England, Vol. I., pp. 446-484.

"The French text of the Conqueror's Laws," says Mr. Thorpe, "is chiefly from a valuable manuscript at Holkham, formerly the property of Sir Edward Coke, bearing his autograph, and still in the possession of the Right Honorable the Earl of Leicester. The text contained in this manuscript bears signs of great antiquity, and (if the laws of William were really composed in French) is, from its dialect, much more likely to be a nearly faithful representation of the original, than that most corrupt one transmitted to us in the work bearing the name of Ingulph."¹

A comparison of these Selections with the same quantity of matter in the Anglo-Saxon Laws, will show to some extent the relative number of words, in English, from both languages.

¹ Preface, p. xiii.

g. l. 2.

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